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THE
WOODSTOCK LETTERS

VOL. 31, NO. 2—OCTOBER, 1902.

(WHOLE NUMBER XC.)

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THE

WOODSTOCK LETTERS

VOL. XXXI. No. 2.

ALASKA.—A WINTER TRIP.

A Letter from Father Julius Jetté.

Rev. and Dear Father,
P. C.

The Fall of 1901 has been remarkable for the lateness of the "freeze up" as the miners say, of the Yukon, no less than the spring of the same year had been remarkable for the lateness of its "break up." The side sloughs and channels were closed on the 29th of October, which was already late enough but the main channel remained open, through drifting ice-floes in unbroken succession till November 10. This, together with the work I had at home kept me back from my winter trip for quite a while. However, one is seldom idle in Alaska, and as the new missionaries of Nulato had not yet acquired that "thorough mastery of the Nulato language" which the London "Tablet" of Dec. 21, so gratuitously bestows upon me, I had work enough in initiating them to some of the interesting peculiarities of the Ten'a language. Besides, we were achieving a great work, viz., the correction of our prayers in the same language, which were recognized by all as very deficient; I had just written a short catechism which I had to explain to my fellow-workers on the mission. So that, even after the general "freeze up," I had to delay my start till Nov. 20. I had now been at home since Oct. 6, and I was beginning to long for a little intercourse with my poor Christians. At last on Oct. 20, about 9.30 A. M., my sled being rather heavily loaded with the cus-

tomary outfit, viz., portable chapel, scroll of large pictures, cooking utensils, provisions for two weeks, a little clothing, extra shoes, blankets, one pair of snow-shoes and the indispensable travelling axe, not omitting the dried salmon for dogs and for men, we covered the whole nicely with the two sides of the sled cover, tied it strongly with the lash rope, so that it would keep into shape even when the sled tipped, finally put the dogs in the harness, and after having said the traditional Hail Mary in our beautiful language: *Neutra, Mary, ne-tlo raralnith tse rolon*, etc., we started half sliding half tumbling down the beach, reached the main Yukon trail and glided down river, at a speedy rate, helped on by the wind blowing on our backs. Happy are we when we run with the wind!

I was running ahead of the dogs; my travelling companion, a native boy of some sixteen years, Alexis Kateyek by name, taking care of the sled. Another big native boy accompanied us just for the sake of taking a walk to the next village, which is about six miles below Nulato. We were to stop there for the night. A stiff breeze blowing down river gave us a glorious time. The cardinal points in the native geography are not as ours, N., E., S., and W. In fact East and West do not mean much in a country in which the sun during winter rises and sets in the South, and during summer rises and sets in the North. So we very commonly make use of the native bearings which refer exclusively to the Yukon (or any other river on which they live). They are *up*, *down*, *across*, and *inland*.

The trail was partly on the smooth ice, which if moved over a little, so that the dogs do not slip, is very fine, but partly also on the rough ice, which is, to use a miner's phrase "quite a different proposition." Rough ice is made of large and small ice floes, that have been stopped against some obstacle, and being pushed by the descending mass which accumulated behind them stood up, as it were on one end, and were frozen in that upright situation. They protrude generally from one to two feet above the ice level, but some raise their proud heads as much as four feet high. There are lower spaces between them, so that when your sled having passed over one dips into the interspace it butts against the next and comes to a dead stop, with great danger of your seeing the rope break asunder and the dogs take a crazy run leaving the sled and you behind. This is not pure imagination, and Father Rossi could bear witness to it Any-

how when such a stop occurs, you rush to the front of the sled, raise it up over the cake of ice, and start the dogs again. Two minutes later you may expect that you will repeat the manœuvre, and in half a day you become quite skilled in the practice. Such travelling, however, is what the *mushers* generally call *nasty*.

It was dinner time when we reached Nikulirkakat at the mouth of the *Nikuliratno royoze* (the little Nikularat river). We had travelled only six miles, but the next stop was about twenty-six miles further, a distance which we could not cover in the afternoon of a winter day, when the sun sets about three o'clock. Besides, one of the ties on the sled runner was broken, the rough ice having done its work, and reparing was urgent. We therefore stopped at the cabin of one of my native friends, Tsitedniya, who, pleased at the honor I was doing him, gladly presented me with the piece of *ketsaran - tabila* necessary for the mending of my sled. We cooked our dinner, and ate it; then fixed the sled, fed the dogs on the usual ration of one dried salmon a day to each, given at night, and I took a stroll through the place to see the natives, and take in the sights of the place.

The village consists of six cabins, and a seventh under construction, on the top of a shelving beach, on a sort of flat, sheltered by a steep hill from the cold wind which blows from the upper river. All the native villages that I have seen on the Yukon are similarly located. Hence to one coming down the river they are not to be seen from a distance; it is only when the sheltering point is being passed that they come into sight, whilst the reverse happens when going up. The whole populatiou which I numbered then and there was forty people, most of whom regularly attended High Mass at Nulato during the fine winter months. I made a copy of my census, which one native promised to take to Father Cataldo, as he had directed me to supply him such information from all my stopping points. And thus we talked, and smoked, and I wrote some letters for them, and gave them some of those familiar, informal and unpretending lessons in Christian doctrine which they generally accept more willingly and remember longer than the more solemn sermons or public catechisms. I heard a sick boy's confession, gave him some little medicine for the body along with that for the soul, said the evening prayer for all, and our first day was soon forgotten in a most welcome slumber. The Alaska bed is simple. No such thing as a mattress but a piece of canvass or drilling

spread on the floor, to stop the cold air that constantly oozes through the chinks; over this one or two blankets are placed, in which you roll yourself up, your parkie and coat for a pillow. I am fortunate in having a feather blanket or quilt, which is light, packs into a small space, and is very warm. The sleeping bag is falling into disuse and becoming old-fashioned. One gets used to our primitive bed and rests better in this simple arrangement than in the elaborate contrivances of civilized life. Brother Twohig tells a story of two men who, having travelled together for a whole day, slept at night, the one on a soft feather bed, and the other on the soft side of a plank; the next morning the latter was perfectly well, whilst the former was found dead on his couch. This seems to be conclusive evidence, of the kind known to logicians as *post hoc, ergo propter hoc.*

The next morning saw us ready to start. My extra companion went back, but another, Nesaadetir (a name which I would translate: he uses his jaws, or in French, *il joue de la mâchoire*) begged the favor of accompanying us to the next village. He belongs to Father Perron's district, beinga native of Roluketahakat—what a barbarous dialect they speak down there— and was trying to get back to his place, by joining parties going that way. I admitted him willingly, knowing him to be a thorough good fellow. In Alaska the common law is: help and be helped—help your neighbor when you can, and ask for help when you need. Every one abides by it. Another man, the medicine-man or sorcerer of the place, Otsioze, came also with us, with his sled and dogs, for the sake of selling one of these animals to a trader in Kaltag; as he had a light load I gave him a part of mine to carry for me. Of course he asked if I would pay him for the freighting; and, of course, I answered in true Ten'a fashion: *To setini? i. e.* What are you talking about? This is a polite way of saying no. He was perfectly satisfied, took the load and started after us. There is no question, of course, of his being a Christian, as long as he practises as a medicine-man; however, we are on the best terms; he attends Sunday Mass and prayers, and will surely not die without confession, if Almighty God gives him the opportunity. Two years ago Father Ragaru prepared two of these men for a very consoling death.

Few incidents took place on that morning. After about sixteen miles we thought of dinner. There is a small village of two cabins, Nuloyit, just at the proper distance,

but we knew that the place was untenanted. However, on the south bank of the Yukon, just opposite the empty cabins, there is a solitary one where we had made sure that we would find the inmates. We made for it and reached it just at twelve. Whilst our dinner was being thawed and the inevitable tea-kettle being warmed, our host, Makaketlno, presented us with some choice pieces of good dried salmon, which we eat with great relish. A run of sixteen miles in the cold is the best of appetisers. I wrote a letter for Makaketlno, and doctored his wife; we took our dinner and after about one hour's stop started on again for Nodoitekentlit.

The afternoon run was a rugged one. After crossing a belt of ice of the roughest description we had to round a large sand bar, the ground being bare in many places. This made the pulling of the sled very hard on the dogs, but the river ice which was close by was without the least covering of snow, and the dogs kept avoiding it carefully. Finally we left the sand bar and crossed a large snow-covered space with water underlying the snow, a very common feature of the Yukon winter trails. By dint of gymnastics we managed to pass through without having our feet soaked. If in spite of your supple jumps, you get your feet wet, the only remedy is to stop and change footwear, and if you think it too cold, go to the beach and start a fire. It is no joke to have one's feet frozen. Poor Father Robaut had his feet frozen this winter; I do not know his present condition, but he deemed himself fortunate that he had to lose only one big toe as a consequence.

After crossing the over-flood,—for this winter water comes generally as an over-flood through the cracks when the river level rises,—we made again for the north bank of the Yukon, the one on which all villages are situated and followed it for the rest of the day. Pretty soon the sun set in a limpid arctic sky, with the usual display of colors, plus the green. Jules Verne would not have so far to go in search of the *Rayon Vert;* we can see it every night and almost every morning during the whole winter. The night was clear and the moon—the night-sun as our natives call it—succeeded the day-sun on the horizon. It is really a night-sun and this clear cold arctic night, is almost as bright as day. It was easy to see the trail by the white light. There is no night in our warmer climates that can compare for brilliancy and softness of light to a clear, crisp arctic night. But the northern

lights in Alaska are a failure, at least around Nulato. I am told that they make a better show at the Behring Sea coast. I have been now nearly four winters in this place and I have not seen more than two or three that were worth looking at. For the rest of them, it would have been much better not to be, than to be so ugly.

However, the austere beauty of the arctic scenery had then no charms for us; the only feeling that prevailed over all others being that of fatigue. The consciousness of having run about thirty miles during the day, with no possibility to ride even for a minute on the heavy-laden sled made us long for the reaching time. Twice I asked Alexis: *Kle nitlot e?*—Is it still far? To which he answered with a drawling and lengthening of the last syllable, which is equivalent to a superlative, *O o, nillot*—Yes, very far. I was still considering in my mind this last answer when Otsioza, who was following with his sled at a short distance, called for help. It was easy to stop my dogs, for they were tired and could not yet see the village. I went to the man; his sled had bumped too hard against one of the protruding ice-blocks and was so badly injured that it was impossible to go on with it any longer. Hastily we shifted some less necessary articles from my sled to his, and the more necessary ones from his to mine, that he might wait till the next morning before coming back to the spot, we tied all the dogs to my sled and proceeded with doubled velocity and no further incident to Nodoitekentlit, or as the white men call it, Kaltag.

This was to be my first stopping point. On reaching the top of the high steep bank, after a hard pull to climb and haul up the sled, I saw myself surrounded with all the men and boys of the place, who greeted me with a hearty welcome. They love the Father even though they do not always listen to him. I shook hands with all, and as I could easily recognize their brown faces in the silvery moonlight, called everyone by his Indian name, a thing at which they were well pleased, for it showed that I remembered them and took some interest in them. These people are of a kind, genial and very sensitive disposition; the least token of friendship goes to their hearts, as well as the slightest mark of dislike or contempt. In this we have indeed a sure way of winning them, and any one who is capable of loving them is sure to be a favorite with them and to be able to do them some good.

I inquired for the largest house in the place, for I want-

ed to have a convenient one for a large (proportionately large, I should say) audience, upon which one of the young married men, Nilkaatlnik, offered me his. As he is one of the best Christians in the place, married in the Church, and his wife educated by the sisters at Holy Cross, I was glad to accept it. We took our things into the cabin, every one giving help, and hoisted the sled on the rack, a sort of structure standing about five feet above the ground on which the sleds are safe from the voracity of the dogs. For these animals will, in less than half an hour, devour the skin thongs used as strings which bind the sled limbs together, and make it quite useless. We then proceeded to cook the supper, which is always the first thing we attend to on arriving; next, we changed our footwear, which is the second normal occupation, for in a country in which so much depends upon the feet, special care must be taken of them; and thirdly, we fed our brutes the usual ration of dog salmon. Then our own victuals being cooked we eat the supper with rather hungry stomachs, we talked a while, said a short prayer, and "turned in."

The house happened to be a cold one. The wind blew through the floor and walls, for it was poorly banked and poorly caulked. So we had to fight the cold by wrapping ourselves, head and all, in all the blankets we could dispose of. However, I was satisfied with it in many respects. It was really the only house large enough to collect all the people for my instructions; it sheltered three families, who, at least, would be in the necessity of attending, and it was the gambling house of the camp, so that the gambling was seriously interfered with by the sole fact of my being among them. Gambling and drinking, two gifts of our civilization, have speedily taken root among these people and, with their want of self control, have turned into ruling passions. I have known a native during the cold winter to gamble his parkie, his coat and his vest, and to go back to his home, twelve miles off, in his shirt and trousers, Drinking is perhaps even more attractive to them. There are few who can keep five dollars in their pocket when they see the bottle of whiskey —it sells at $5 all over Alaska—and if they do so at first, the entreaties of the white man will finally get the better of their resolution. I have seen three young men, in great need of provisions, early in summer, coming to a steamer to sell cord wood. They were offered whiskey for it. The three of them refused, begging that flour and tea and such stuffs be given to them instead, for they had young chil-

dren to care for; the infernal white man went along in the crowd, till he found his victim and bought the result of hard winter labor for a few bottles that would be gone in one day. There would be much to write on this disheartening subject, as well as on the dealings of the white man with the red one, but this would be too long for a letter which is to be only a detailed narrative of one voyage.

The next day was Friday the 2nd. I did not say Mass, as I generally do not on the first day, for people have to be prepared for it, and need to be reminded of many things they once knew but have surely forgotten. The first day is introductory; I go around through the camp, shake hands, talk, inquire into the condition of things, showing interest in all,—ascertain the dispositions of each one, and take the census, so as to know who is to be reproved, who is to be blamed, who is to be encouraged, who give hopes of conversion, etc. As there are few who are not great talkers I pick up all the information I need, and after this first day I am as perfectly at home as if I had been with them the whole year long. I know who has been drunk, and when, who has been fighting, and with whom, and all the little and great scandals that have happened since my last visit. They are essentially talkers but not orators as the more southern tribes. Their imagination is frozen, as it were, by the cold polar clime, and I have not heard one speaking with real eloquence, or with any kind of oratory. But their own ground is conversation, in which many are as witty, and as bright as genuine Frenchmen. Jokes are common, irony is delicately handled, humor is prevalent. There is nothing that you cannot refuse to a Ten'a, provided you do it with a joke; on the contrary, if you grant what he asks and accompany your favor with a rude word, he will go off with a dart in his heart.

I found my village consisted of six cabins, with a population of forty-three people. Below, at a short mile's distance, is the proper Kaltag, so called by the whites from Kaltor, the native name of a fishing camp situated some miles below. It comprises the military Telegraph Station, with four men belonging to the Signal Corps, the trading post, with residence, store, warehouse, etc., and depending on the trading post a large house for a Hotel, when travellers will come. Kaltag is the point at which an overland trail, called the Portage, leaves the Yukon and leads to Unalaklit and thence to St. Michael, cutting off some 400 miles of what would

be the all-Yukon trail. Below Kaltag, at another short mile's distance, two more native cabins, comprising about ten inmates, are perched on the hillside. My stay was without any result for these poor isolated and benighted people.

That evening I set to work and began my course of instructions. My old acquaintances will acknowledge that my sort of eloquence is quite agreeable to the Ten'a ways as I have described them. Indeed it is so much of a conversation that my hearers will at times interfere, ask for explanations and propose their remarks about what I say. I like them to do so because I am sure then that they understand something and take some interest in the truths of salvation. The instructions were well attended; at night I had almost everybody, both men and women, except a few invalids. At the morning Mass, at eight o'clock I had a good half of the population, the other half had to get something to eat from the snares or the fish traps for the midday meal, or fuel for the day. Living is a concern of every day in Alaska. Those were the only two meetings I could muster in this camp, except an occasional extra one for saying the Rosary during the afternoon; there being no children who could be taught during the day.

On Saturday morning I sent back my native companions to Nulato for some more supplies, whilst I remained at my slow work. On Sunday I paid a visit to the trader, Mr. Brown, who treated me very kindly. I had also a good long talk with the "boys" at the Telegraph Station, and accepted their invitation to supper, during which Mr. Reid chanced to come in and we were introduced to each other. This gentleman, who camped in the neighborhood, awaiting an opportunity to go up to Tanana, is a secretary to the Y. M. C. A., a man of parts, very interesting in conversation, travelling through Alaska as a sort of missionary of deism, and trying to better morally and materially the condition of his fellow-men. Unlike in this respect many other Protestants, he does not think that he is sent directly by the Holy Ghost, he does not even know whether there is a Holy Ghost, and does not trouble himself about it. He does not see why all the Christians could not be brought into one body by broadening their views and becoming more tolerant. He tries to persuade them, not to profane God's name, to keep the Sabbath and to be kind to each other. He is a very interesting and sympathetic man, whom I believe to be sincere and whom I pity for his ig-

norance. He asked permission—which I readily granted—to be present at one of my instructions, and told me thereafter that he would give an interesting description of such an unusual sight to the American public, for he is to return to the States next year and lecture about Alaska. I wonder, however, what he can have to say about the sight; to me it is so familiar that I can hardly see anything to describe in it.

On Sunday, Nov. 25, confessions began. This is rather a peculiar task on such trips. Of course, there is no question of a confessional. A house is chosen, and great honor is done to it by the fact; the inmates are sent out to the neighboring cabins, and your penitents come in. This first night I heard only five, all of whom received communion the next morning; for four it was the first time they were allowed to receive. On Monday the 26th, twenty-five more confessions were heard, but from these three only were admitted to communion, two of them for the first time. On Tuesday the 27th, whilst proceeding with the confessions, I came to the delicate point, the conditional baptism of adults. Our natives have all been baptized, and some indeed validly, by the Russians; others have not been baptized but imagine that they have been; others have been indeed sprinkled, but in such circumstances as to leave room for a serious doubt about the validity of the sacrament. Now all of them have been well warned by the schismatics against rebaptization, and this is so impressed upon their minds that they all have a strong repugnance to our rebaptizing them even conditionally. However, I insist on doing so whenever there is a serious doubt, before giving them Holy Communion. On the 28th I baptized seven adults, who all received the next day, and revalidated one marriage. More confessions were heard, and on Saturday 30, feast of St. Andrew, I had four more communions, among whom was one of the soldiers. On the whole only two of my natives did not make their confession, one managing to get away for a short trip, and the other seeming unable to understand anything about it.

I now felt that they had enough of me in the camp, and as I am careful above all never to give them an overdose of religion, I moved that very day to the second village which I was to visit. This is only five miles below, at the mouth of a large creek, from which it is named Rodokakat.

This village consists of six cabins and thirty-one inhabitants. The same work was to be gone over again,

and it would be of no interest to tell about it anew. The only difference was that there being a good number of children, I could have my regular course of four meetings a day, viz., at 8 o'clock Mass preceded by morning prayer and a short instruction with a five minutes sermon after the Gospel; about 10 A. M., catechism for children and teaching of prayers; about 2 P. M., a second catechism, followed by the recitation of the Rosary when a sufficient number of adults attended; and about 6.30 the evening instruction at which all were present. Of course we call them for each meeting, going around to ring the bell at each house and telling them to come. The people here were very anxious to hear the word of God, and more docile than in any other place I visited. I had a solemn blessing and distribution of Rosaries, gifts sent to me last summer by generous friends from the far eastern states and Canada. Every soul, except the babies, confessed, seventeen adults were conditionally rebaptized, sixteen admitted to first Communion, four marriages revalidated, and ten pious souls received the scapular.

Three of my first communicants, two women and one man, told me the next day that they had had no sleep for the whole might previous to their communion. I enquired why. It was not owing to emotion, or strong impression, but because being in the habit of sleeping with a chew of tobacco in their mouths, they feared to swallow some of it and thus be deprived of communion. So they had laid aside the cud, and with it sacrificed their night's rest. This is not without its peculiar savor of edification and I am sure our loving Master saw it with pleasure.

One evening after the instruction, a resolute little fellow of about fourteen, Nicholas by name, asked for a private interview. He is the eldest son of a widowed mother and works like a little hero for the maintenance of the family. I made much of him, but knew them both, him and his mother, to be strongly attached to the Russians. When we were alone he said to me,

"I want to be baptized."

"Well," said I, "I do not think there is any need of it; you have been baptized by Father Zachar—the Russian priest—not very long ago; and all admit that during his last years the old man baptized validly."

"There is no use," said the boy, "I must be baptized. I did not want it at first, when you came; but it has come upon me since, and I can't help it now. I want

to be sure about it. And you know, if you baptize me, my mother will come too. If you only knew," he continued, gazing on me with his dark bright eyes, "if you only knew how thoroughly they believe in your teaching!"

"But I know that," I interposed.

"No," he rejoined, "you can not realize it. I never saw them before believe as they do now, and that has made me think much about it, and I believe as much as they do, and I want you to baptize me now. Why not?" I remembered the deacon Philip and the enuch, and I said also to myself, Why not? The boy knew full well what he was doing, and as he was sufficiently instructed. I baptized the boy and the mother that very night, and after some private instruction admitted them to Holy Communion before leaving the place. It is not often that Almighty God favors us with such consoling happenings.

It was during my stay in Rodokakat that the abilities of my accidental companion, Nesaadetir, as a story-teller shone with brilliancy. Story-telling among the Ten'a Indian is quite an enviable accomplishment, and those who can do it well are highly valued for it. At night, when all are in bed, the lights put out, heavy curtains fastened on the outside of the windows, everything perfectly dark, some one suggests, *rorloih*—let us have a story. And then some one, who does not feel too sleepy, starts with one of those fantastical tales such as were told to us when we were young children—fairy tales and nursery tales. At the very start, after the first very short sentence, he is interrupted by an *anni*, expressive of laudative approbation. He proceeds slowly, in a sort of half-loud, half-suppressed tone, with long pauses, receiving occasionally an *anni* of approbation. When he comes to the very interesting points the exclamations and expressions of wonder come from all quarters, so as to interrupt the narrative for one or two minutes together. Conjectures are ventured about what is going to happen, explanations are suggested of the wonderful feats related, the liveliest interest being exhibited by all present. Then all hold their peace and the speaker proceeds in the same mysterious way. Towards the end it commonly happens that some fall asleep, especially if the story is long and the speaker slow. But in this case the speaker was so interesting that sleep was out of question. Even the master of the house, an elderly man, and serious in all things, took good care that his

wife and his adopted daughter, a young girl about sixteen, would lose nothing of the narrative. "Do you hear this, my child?" he would say. "Do you sleep? Oh! listen, don't sleep, listen well." Unfortunately for me, the young man, who as I have said belongs to Father Perron's district, spoke the wretched dialect of those parts, and I was hardly able to make out one half of what he said. If the matter is interesting to your readers I may send you later on a few samples of the Ten'a folk-lore.

I spent with these good people two consecutive Sundays, the second being the feast of the Immaculate Conception, Dec. 8. By this time I had gathered sufficient information about the next village to judge that I could hardly do any work in it, so I determined just to pass through the place and then get off from the Yukon to one of its affluents the *Luron* River, called also "*Unoka*," and on the maps "*Innoko*," there to visit the once populous village called formerly "*Tihkakat*." I therefore hired a second travelling companion, *Nelorotemet*, an uncle to my companion boy Alexis, and with both I started again down the Yukon to the next settlement "*Madzatetselihten*," whence I was to take the overland trail, or portage as they say here, to Tihkakat.

We set out on the morning of Monday, Dec. 9, before sunrise, availing ourselves of the long arctic twilight. We had reduced our load to a minimum, foreseeing the difficulties of the trail. We had only two pairs of snowshoes between the three of us, but we took a second axe. The trail was fine, though there was very little snow, and I expected to find a similar state of things on the Portage. In this I was indeed greatly mistaken. At about eleven, on coming out of a long slough called by the natives "*Nu-do to kot*," i. e. between the islands, we met the mail outfit from Holy Cross, and the mail-carrier informed me that Father Perron had just left there for Roluketshakat. He would then be only at two or three days' distance from Tihkakat, and who knows, thought I, but I shall have a chance to go and meet him. This was a castle in the air, as I saw further on, but there are no others in Alaska. Right after we met another team and sled, with three natives from Tihkakat; two of them were to return the next day, and begged us to wait one day for them at Madzatetselihten, for the sake of travelling together. I willingly acquiesced, for the advantages of travelling in small caravans on a portage are decidedly great. Besides, they emphatically asserted that the Tih-

kakat people were anxious to see a priest, not having been visited since Father Ragaru's last trip in 1899. All this made me the more anxious to see them. That day we made no stop for lunch, as there was no convenient place, besides we did not feel very hungry, and we were not so very far from the night stop. The afternoon run was on the ice covered with a treacherous layer of loose snow that made us fall to the ground when we least thought about it. I wonder at times that falling so often, we hardly ever suffer from it. In about twenty or thirty times that I fell down that day it happened only once that I slightly sprained my hand, so slightly indeed that it never prevented me a minute from doing all my ordinary work. We reached Madzatetselihten at about 3 P.M. and took our delayed dinner right away, after which we got some dry fish which I had left there last summer through the kindness of Father Lucchesi, acting captain of the St. Joseph. From these we fed the dogs and took the needed amount for the Tihkakat expedition. At five we took our supper. Our natives' stomachs can crowd two meals on top of each other, and mine is as good as a native's.

The next day, Dec. 10, we waited for our future fellow-travellers. I visited the natives scattered in isolated cabins along over two, perhaps three miles of the beach. A few words about God and heavenly things, some encouragement and exhortation, was all I could do in the place. At night the two travellers were back, and I made a better survey of their qualities. One was a man, *Tlitsona*, surely accustomed to the trails and woods, and who would prove most valuable in an emergency; the other a boy, exceedingly bashful as all the Tihkakat boys, but very good-natured.

On the 11th, Tuesday, we started early, with a cloudy sky which made it so dark that I could not see the trail. So Nelorotemel took the lead, but being short-legged he ran at a disadvantage, till I saw enough to take his place. We crossed the Yukon to the south bank and entered a small affluent called the "*Rotolno.*" Meanwhile it commenced to snow heavily upon us, and I began to think that we would have a hard time of it. After some eight or ten miles on the Rotolno we climbed up the beach, not without considerable exertion, especially in pulling up the heavy sleds, and entered the woods. My long legs were better suited for steering the sled, so I took that job; my two companions and the other boy put on their snow-shoes and went ahead, Tlitsona followed

behind me steering his own sled. But after awhile, as I had much trouble with my ungainly vehicle, Alexis put off his snow-shoes and came to walk behind me so as to give me a lift in the difficult passes. The snow was quite deep, and this was a disappointment. However, we ploughed on now climbing a small sloping hill, now plunging into a narrow valley, winding around in gorges and small ravines, skipping over broken trees, at times through thick growing willlows, at times through marshes in which you could feel under the snow the niggers' heads that must have been fully two feet high in summer time. We crossed a brook whose reddish water had overflowed the ice, but though thirsty we all were loath to drink of it. At about twelve we had a three minutes stop for breath and entered into consultation about lunch or dinner. We were all hungry, but Nelorotemel, who is a spirited and humorous fellow, taking a tragic attitude addressed me thus, "And what are you thinking about? Do you think days are long enough at this time of the year for us to spare one whole hour of daylight for cooking a meal? In two hours it will be getting dark, and we shall have to camp, and then shall we eat our two meals one after another. But now let us go on for two hours more. Come on, show that the white man is as good as the native on the trail. Besides, you are like an Indian yourself; I don't count you as a white man any more, and there is no Indian who would think about taking his meal now."—This argumentation, the most eloquent I have yet heard from a Ten'a speaker, carried the point, and we went on. We were all very thirsty. Thirst is one of the hard things on the trail. No snow will allay it, ice itself is insufficient, water alone would be of service, but there is none to be had. Of course, one could stop, start a fire, and melt some ice or snow, at the expense of a good half hour of precious time, but this won't do. So I have recourse to a more speedy, though perhaps somewhat vulgar expedient—a chew of tobacco, which is indeed a great relief. That day, however, it had but little success, and all the aromatic plants and spruce boughs which I tried after only made me worse. Nelorotemel relieved me at the sled handling, and I slacked speed, walking behind the caravan, till finally the night beginning to set upon us we stopped about half past two, in a fair spruce grove. The three axes, for Tlitsona had also his own, were soon at work. A dozen of small spruce trees were soon cut down, and using the snow-shoes for shovels we cleared a square or rather an oblong space of

about eight feet by ten ; six or seven small trees were piled, wall fashion, to form a shelter for the sleeper's head, the others were lopped, and the ground strewn with the branches, whilst the sticks were planted obliquely against the pile, so as to project above the resting place. On these the sled cover, a large piece of white drilling was spread for a fly, the whole assuming the appearance of a half-tent. On the other side of the prepared ground the fire was started and a good amount of dry wood collected before dark. We began to feel warm and comfortable ; we devoured about half a dry fish each, giving the dogs their share and I started melting the snow in the frying-pan, from which we took a delicious draught. This being done I cooked some bacon while my companions made tea, and on this and some pilot bread we made our first meal. After it we smoked the customary pipe, and I started to mix flour for slap-jacks, the Alaska national dish, which was to make our second meal or supper. We enjoyed it as much as the former ; my companions made a strong infusion or rather decoction of tea, and our fellow-travellers boiled a frozen fish. We took meals in common, and shared each other's provisions in a most brotherly way. This created a good feeling between us, and I am sure that we shall always remain good friends hereafter. After supper a long and interesting conversation ensued, for life without talking is not life to a Ten'a, and we had kept a forced silence the whole day long. We enjoyed a good rest. It was almost six o'clock the next morning when we got up, the snow which had fortunately stopped for the whole night, beginning to fall again. The breakfast, consisting of dry fish, mush and slap-jacks was soon cooked and eaten, and we started a little before eight. This was on Thursday, the 12th ; the snow soon changed into a heavy mist, as we were climbing the mountains, to cross the ridge that separates the Yukon from the Luron. I was sorry for it, because I lost the view of some rather fair mountain scenery. About ten we passed Medzihkan a lofty peak on our left, and at twelve we had reached the highest point of our trail, the summit of a rounded hill, whose name I forget. No lunch, of course ; I was beginning to get used to it, and made no protest. Things went about as the night before. On going to bed I was rather surprised to see Tlitsona emptying the kettle and turning it upside down in the fire over the embers. Not being so very proficient as some say in the Ten'a language I enquired to what purpose that kettle was lying *on its belly*. My phrase excited a hearty laugh, and, when it was

over, I was told that Tlitsona being short of matches meant to keep the embers burning till the next morning. The expedient proved a good one as I verified on the morrow.

On Friday the 13th, we woke up under a coverlet of snow. The nasty thing had fallen fast during our sleep, melted on our blankets, by the heat of the camp-fire and we found almost everything wet. That morning I was strongly tempted to go back. We were at equal distance from the Yukon and the Luron, the trail was very bad all along, and the snow which was falling every day threatened to make it much worse for our return. I was afraid my companions would lose courage or give out before the end, and nothing is worse than a trip with disheartened companions. So I set the matter plainly before them, and asked how they felt about it. Both were of opinion that if we had a little courage we ought to go on. Just think, they said, how ashamed we would feel of ourselves, if we were to come back and say that we have been deterred by the difficulties of the voyage. Besides Tlitsona pleaded warmly that, being so near, we should go, were it only to satisfy the desires of the Tihkakat folk. Being thus sure of my companions' willingness I felt more confident myself and determined to go on at any cost. We dried our foot-wear thoroughly, and started. The sun, which we had not seen for two days rose gloriously at about ten o'clock ; the air grew somewhat colder, and even the dogs seemed cheered up and took a lighter pace. The scenery changed, we entered a large plain surrounded by small hills, crossed lake after lake, and marsh after marsh. We camped early, and took three good hours to dry our things, including the dog harness, which had become as stiff as birch bark from having been wet the preceding night and frozen during the day. I was so much in earnest to dry my boots that I left them too close to the fire that night, and found them half roasted and all shrunk in the morning.

The night was cold, and I was almost glad when at about two o'clock Nelorotemel began to talk of getting up, and starting. We did so, and whilst we were taking our early breakfast, he told me reassuringly that we would have a lunch that day. At 3.40 A. M. we started. It was so dark that I could just see the boys walking ahead of me by keeping close to their heels. No moonlight cheered the scene, and we walked silently in the silent solitude. The experienced Tlitsona took the lead, for it

was only by feeling with the feet that one could find the trail, and, as he put it, his feet had eyes to see where they should go. Nelorotemel steered the sled, and I walked cautiously in the track of the two trail-beaters. However as soon as there was light enough I insisted on taking the sled-handles because my feet were getting sore from the snow-shoes, and I knew how precious they were to me under the circumstances. Nothing very remarkable happened on that morning. We reached the first view of the Luron at about eleven, at Lukekorkakat, where two abandoned houses are still standing. This had been some eight or ten years ago, the home of my two companions Nelorotemel and Alexis. There the latter's father had died and was buried. We stopped a few minutes, entered the house, now falling to pieces, but in which the cooking stove and several utensils were still in good order. One hour later we reached the summer village or fishing camp, a row of nicely set summer houses and smoke-houses, of birch-bark, and caches where the dried fish of last season was stored. There we had lunch, our companion Tlitsona producing from his cache a supply of *koruza* or dried white fish, considered quite a delicacy in the dry fish line. Meanwhile a snow-storm such as I had seen nowhere except in Canada, set upon us and continued raging the whole afternoon. This seemed to me a long one indeed. The only interruption was for a draught of cold water from the marshes. At about half-past three it got quite dark, but we were on ground well known to my companions, so there was no fear of going astray. The young companion of Tlitsona, no doubt with a view of encouraging me told me joyfully: only two lakes more, and we shall reach our destination. But I counted seven lakes, at least to me they were so, before we did really near the goal. Then he showed me the lights in the distance. I failed to catch even a glimmer of them through the snow-flakes that were falling fast. But there is an end of everything, even of a trip to Tihkakat, and at 4.30 P.M. we did arrive. Tlitsona took us into his house, and treated us with the most generous Ten'a hospitality. My dogs who were impatient for their food devoured a pair of boots that had been left imprudently within reach, upon which we hastened to feed them, for fear of some other such misbehavior on their part. After supper the whole village gathered in the house to see the new Father. But I was too tired to attempt an instruction that night.

The next day was Sunday the 15th—Gaudete Sunday.

We had a well-attended Mass with instruction before and sermon at the gospel. During the day I baptized four children and at night had catechism and prayers. I found the people extremely ignorant, and would have wished to spend a long time with them to instruct them. But this was utterly impossible. The dry fish was very scarce, so much so that I even got ready to start on the next day, thinking I could obtain no dog-feed. They begged me to stay one day more, but I put as a condition that I should be furnished with fish. I was ready to pay for it in calico, or tea, or tobacco, having brought some little amount of each of these articles especially for the purpose. Finally we agreed that I should let them have my dogs the next day and they would go to the summer village and bring back the fish that I needed. Almost all the men had gone to St. Michael for supplies, and so no dogs were left in the place. During those two days I visited the people, taught them a little, privately and particularly, and tried to make out a census; but I had a hard time at it. The village, which is properly called *Korodzanalledatlten*, is located some twelve miles below the spot on which stood formerly the flourishing Tihkakat. It consists of eight cabins and thirty nine souls. The cabins are well built, and most of them clean. In every one there is a number of Russian pictures, paintings on wood, some of them very fine. The most common is the Madonna of St. Luke, which the Redemptorist Fathers have made popular in all countries; it is a regular fac-simile of the quaint, old and disproportioned picture, the slipper of the Infant Jesus falling off, etc. There are pictures of our Lord holding the chalice, etc. I found also two large pictures of Russian or rather Greek bishops, probably St. Nicholas and St. John Chrysostom, as well as I could make out, which were ugly enough to vie with the quaint productions which adorn the Missals and Breviaries printed by the "Société de Saint-Augustin (Desclée, de Brouuver et Cie). The people, who seemed really anxious to be instructed begged me to go back to them towards spring and spend a month amongst them, give them proper instruction and make them Christians. I promised to do my best in order to comply with their wishes, and so I shall, but I doubt whether I shall have means to feed my dogs even to go. If I can reach and send back the dogs, I can stay till the river breaks and then go down in a boat to the Yukon.

I did not visit the old Tihkakat. At present the site is occupied by a party of some ten or twenty miners who

have made no strike and are peacefully eating their "grubstake" and awaiting the spring to come back and try their luck on some other spot.

On Tuesday the 17th we started back. On my departure every head of a family brought me a piece of Koruza the dried white fish as a present. My host Tlitsona gave me several dried salmon, a princely gift under the circumstances. Such evidences of good will have left me with a strong desire of going back to those poor people.

The return was pretty much as the first trip had been. I shall not describe it, for fear of being too long and becoming tedious. We camped four nights, and at eleven A. M. of the fifth day reached the Yukon. This was on Saturday, Dec. 21st. My companions were anxious to make Rodokakat that night. It was a hard "proposition." However, as we knew that we could depend on the moonlight we started in that direction, and at six P. M. I reached my beloved village, where we were received with demonstrations of joy which almost made us forget our fatigue. On Sunday 22d we took a day of rest. Mass and catechism were my only works on that day. On Monday 23d we made a very early start, ran the whole day, save one hour's stop for lunch in Nuloyit, and reached Nulato about half-past six P. M., having made that day forty good miles, and being well prepared to celebrate the Christmas festivities by a few days of rest.

Now, Reverend and dear Father, what will you say of this lengthy and long-winded letter? My only excuse for writing it is your calling for it. "Do write a long account of one of your voyages," you wrote. Here it is. It is minute in details, I fear, but these can only give a correct idea of missionary life in Alaska. I can guarantee it to be accurate, and true to life. For the negligences in style and numerous repetitions I can account by saying that I wrote it in a hurry, because the next mail is probably the last that will reach us outside by the winter trail; the subsequent ones will most likely be delayed for at least a month. If you are satisfied with such plain narratives you can obtain some more by calling on any of us. Recommending myself and my beloved Te-n'as to your prayers and Holy Sacrifices, I remain

Sincerely Yours in Christ,

JULIUS JETTÉ, S.J.

A MISSION AMONG TRAMPS.

A Letter from the Novitiate.

FREDERICK, MARYLAND,
June, 1902.

REV. AND DEAR FATHER,
P. C.

If you should happen to be on one of the pikes about old Frederick Town, on some inclement autumn afternoon, you would probably meet some tired looking wayfarers, whose faces wear the pinch of hunger, and the purple touch of cold. Some of these poor roadmen are the veriest ragamuffins. Others, though well dressed, have not the quality of cloth or styles that would satisfy a Sunday promenader on the Champs Elysées, or Connecticut Avenue. Like the crows seeking the shelter of a southern rookery, these tramps are on the road to Montevue, a famous rendezvous in these parts, for these knights of the road.

Montevue is primarily the institution for the poor and insane and sick of Frederick County. It is about two miles distant from Frederick, and consists principally of two large buildings. In the front structure, the white inmates are kept. The negroes are huddled together in a squatty, two-story building in the rear of the property.

As an almshouse, Montevue has the usual piteous scenes native to such places. There are about three hundred inmates. Of these only six are Catholic. The religious needs of these people, minus the Catholics, are cared for by three County ministers, with a salary of one hundred dollars each. The care consists of a Sunday afternoon visit from one of the preachers; and he, after his hearers, sane and insane, are ranged in one of the corridors, harangues the assembly, and then rides home in the almshouse wagon. The present administration has a touch of the old Puritanic strictness in the observance of the Sabbath; and, two weeks ago, punished a gentle octogenarian woman with a supper of bread and water for declining to drag herself over to the meeting.

But besides this main building of Montevue, with its queer sights and sounds, and weekly gospel wagon, there is another department of more unique aspect, and of

greater interest to our zeal. It is the "Hall,"—the attic in the negro building. This room is about 20 feet wide, and 100 long, and 15 from floor to ridge pole. It is reserved for the tramps, and oftentimes in the winter, after a hard storm, it shelters a hundred of these homeless wanderers. Last winter the number reached one hundred and seven.

This ragged, weary assembly, whose Ethics seem to be

"Give me the pay
Of an idle day,"

is composed of a variety of characters, young and old, and of very strange biographies. The youngest visitor during the past three years was a stalwart youth of eighteen, on his way to his home in Idaho. He had been at the battle of Manila, and had taken the longer homeward course. The oldest of these guests was a pious old Irishman, whose eighty-two years of life had left him without a penny to support himself. Though this good old man's faith was so strong that he would face the coldest weather and a long road rather than miss Mass on Sunday, and though his past life is replete with acts of devotion, such as his journey over the Atlantic to the shrine at Knock, bringing home the rain water that fell from its roof, yet, in that common misfortune of these homeless fellows, he is a wreck because of an overwhelming fondness for the "poteen."

Then, in the matter of past histories, the Hall contains an interesting group. There is one whose only claim for greatness is the fact that Daniel O'Connell once took him from his mother's arms and said a strong-hearted word to him. There is another who graduated from a *petit seminaire*, and drifted from the vocation that he once cherished. Another, though he says that he is not a Catholic, has a picture of the Crucifixion tatooed on his arm, and claims that this badge was a protection among the wild men of the Sandwich Islands. This other fellow, with the flushed nose and bedraggled clothes and unkempt beard was with the Germans when they marched through the Place de la Concorde in 1871.

But even a partial list of these characters would be fatiguing. In general they are pensioners of the Civil War, or lazy topers who earn a few dollars in market gardening during the summer, and warm their throats thereby on some chilly day in the autumn. While a third element is the real article, the professional tramp, who frequents freight cars that plod between the great

cities, and who, at other times is to be seen lolling under the green trees or nested in a comfortable haystack.

The majority, in fact almost all, of these poor fellows are Catholics. To be sure, most of them are not of the most practical kind, but though it be many a day or many an Easter since they made their duty, yet they have a strong memory of the good old days when they knelt at the altar, and they are prompt to practise that counsel in the Epistle of St. James, when anyone is sick among them.

The spiritual needs of these tramps have always afforded an object for the zeal of those of our Fathers who could find time to visit that queer hibernation. When the Tertian Fathers were at Frederick, these Montevue guests were afforded many opportunities of attending to their religious duties, and Mass was often celebrated in a small chapel in the main building. When, by the removal of the tertianship, the number of the Fathers was diminished, and only the one remaining tertian could attend the place, Father Rector allowed him two of the older-looking novices to assist him. Their work was to help the Father on confession afternoons by

"Coaxin' on aisy ones,
Liftin' on lazy ones;"

and on other days they might practise our rule, which bids us endeavor by means of pious conversation, to draw men to a better life, and especially to confession. Accordingly, a plan of work was formulated. It was arranged to have Mass with confession and communion there every month, while, on every Saturday afternoon, the two novices were to visit the place for catechism and little exhortations. Though the hospital trial had ceased to be a part of our novice formation, the old zeal for the corporal works of mercy was by no means extinct. In a short while, the novices enlarged their little band, and also spent part of their Villa day reading for the little audience that could be found in the hospital or among the negroes. Moreover, at the beginning of the past scholastic year, the juniors joined in the little work. At present, therefore, the program of the work in that little field contains the monthly Mass, and the bi-weekly instructions from the novices, and on Sunday afternoons the recitation of the beads, a little homily or instruction and some hymns by the juniors.

Of course, the work, par excellence, is done by the Father, when he goes to hear confessions and to say

Mass; and there are few stranger sights in the missionary life than that which is seen on one of those confession days among the tramps. The audience, it is true, is not as large as is seen in a cathedral at the close of a long mission; but the matter of numbers is counterbalanced by the fact that most of the thirty penitents—for such, not including the ten or fifteen others, is the average number of confessing tramps—are men who have not been in the confessional for years.

Formerly the confessions were heard in the chapel, but as many of the men changed their minds as they walked across the yard, the confessional was placed nearer the dormitory.

In this dormitory, on Saturday afternoons, being free from the work of stone-breaking, the tramps are taking their rest and reveries. Some of them, who have broken their meed of stone, and intend to stay for some weeks, recline on coarse, straw-filled mattresses, that are stretched along the wall; while others, the new arrivals and transient guests, lie at full length on the hard floor. In a part of the transept of the Hall, sitting on a bed, is "Andy." He is a genial, trustworthy fellow, badly disabled by rheumatism, and is the keeper of the big apartment. Opposite his alcove, in the other end of the transept, is a little unplastered attic; and here the Father establishes his confessional, and awaits the penitents whom his novice allies send him.

Behind the door, the long story that sometimes takes a half hour in the arranging and telling of it, is, of course, a secret; but the fact that many of the penitents are old delinquents in their duties is no secret, as they confess that fault to the exhorting scholastic. Sometimes this statement is made in a little spirit of bravado, and again it is given as an excuse for begging away from the exhorter.

Usually the penitent, whose faith is of old Ireland's teaching, is schooled in deep respect for the Sacraments, and he tries to plead for a few weeks to prepare himself. But his obstinacy is quick to relent as a general rule, and he consents to go in at least for the priest's blessing, and comes out with the absolution of the Sacrament.

With the French confreres, on the other hand, it is very different. They are born diplomatists in the art of evasion, and can quote you canon law and diocesan regulations to show that they are loyal members of the Church. Then the German folk, though slow in acquiescing, and demanding a course of reasoning, are re-

markably devout afterwards, and come to Holy Communion the next morning with every expression of devotion.

To win most of them to the hard task of confession, whether they be natives or foreigners, the best power, in the natural order, is a happy word of kindness. Three years ago, for instance, it was a mere word of pleasantness from one of the novices, that won over a stubborn twenty-year delinquent. He was sitting at a dormer-window stitching an old sunburnt coat. Father Bridges, who had reasoned with him, and exhorted him on former occasions, again appealed to him, and though with no apparent success, had left the tramp a few salutary thoughts. Father Bridges, as he proceeded to the confessional, seeing the scholastic talking with a good tramp, said "Bonus vir," and nodding down the Hall added, "Juxta fenestram a viginti anni man." The assistant gradually approached the veteran, and after salutations, he said,

"Don't forget Mass in the morning."

"I'll go to Mass," was the reply, "but I aint goin' to confession. I've been twenty years away."

"Oh, you'll go after the others," the scholastic insisted.

"No, I aint goin'," the other replied, "I got to sew this coat."

"You just go up to confession," said the exhorter, "and I'll sew your coat." And he made as if to take it from the man's hands. "I'll have it done well, when you return." Something sent a smile across the face of the fellow. He held the coat out of reach of the novice's hand, stood up, and shoved his arms into the sleeves, went straight to the confessional door, and was the next to enter. During the rest of the evening, he was the most modest, thoughtful-looking man in the Hall.

Then, sometimes a happy remark or reflection is sufficient to win the obstinate listener. Once an old fellow refused to go to confession, and the scholastic as a final word said, as the man made mention of a regiment of his Irish countrymen who had gone off to the war in South Africa, "That is, indeed, a queer state of affairs. Men will bear the perils of battle and die for a Queen and flag that care little for them, while we will not put on our coats and kneel down for the blessing of Christ who lived and died for us." With these words he walked away, and took a backward glance, and saw the man putting on his coat and going towards the confessional.

Though most of these men from old Ireland can be

won over by a line from some familiar ballad, or by mention of some nook or spot of the old land, there have been a few who refused to be so easily moved. One of these had the mark of strong character and smart knowledge about him; so the scholastic had to search to find some nail that he might hit upon the head. This came when he appealed to a passage from William O'Brien's novel, "When we were Boys," which says, "Show me an Irishman whose eye has forgotten to moisten at the memory of his First Communion, or at a bar from the 'Wearing of the Green,' and I will show you a clod as different from his Irish mother earth as a Houndstitch Jew is from the Machabees." A bright light came over the face of the stranger, and he remarked,

"Yes, but I don't think much of the book, do you?"

The scholastics replied that the young collegians of the story once interested him.

"Yes," said the litterateur, "but it is not much of a book. I was in jail with O'Brien when he wrote it."

The conversation that followed kept the O'Brien critic in good mood till the confessional door opened, and then he sidled to the priest to tell his faults of the past seven years. When he reappeared, he had as happy a look as man ever wore; and passing the scholastic, he said "I didn't want to go to confession, but I'm glad you made me. God bless you."

Another man refused to go, and one of his remarks was, "Sure, he can't forgive me, I've been away so long." The scholastic gradually urged him to walk up to the end of the Hall. When they reached there, the door opened, and Father Collins appeared with the stole in his hands, as he thought all had been heard. "Father," said the scholastic, "this man thinks that you are going to give him a hard penance." Father Collins kindly took the man by the arm, and another half hour was spent there that day.

But instances of this kind could be told without end. In fact a little story could be told of every one of the thirty or more worthies that go to confession. Sometimes, too, there is a peculiar interest in the general features of the assembly on one of those days. For instance, Father Collins, during his year of mission work among the tramps, made a visit on Pentecost; and though it was late in the year, and the Potomac fisheries and mountain berry patches had called away some of the tramps, yet the Hall gave housing to a large number, and Father Collins, as he drove home in the dusk, re-

marked that Pentecost had brought the best harvest of the year.

Again, there was a unique feature about St. Patrick's Day there this year, or rather on the eve of that feast. Father Gaffney went out to do the work of the Soggarth Aroon. His two novice allies were with him. Forty-five confessions were heard. Father Gaffney also said the Mass on the following morning, and preached. His sermon in its exordium and peroration had all the kindness and gentleness of his heart; but midway in his discourse he made them listen to a strong rebuke for the vice of drink, which had caused them so many misfortunes. His concluding words, as has been said, had the soul of consoling cheer, and the poor fellows went away with no small resolutions. In the afternoon of that day, the scholastics, about eight in number, went there, and with a discourse on the mission of St. Patrick, and some recitations and quartettes of Irish pieces, put joy in the hearts of the sons of Erin. The corridor, in which the little entertainment was held, had everybody that could come from every apartment in Montevue.

A similar treat was given to the Montevue people during the Christmas Holidays. The scholastics gave an illustrated lecture on the Life of Our Lord. A double quartette sang, as a preliminary, some Christmas carols. One of the results of this singing appeared shortly afterwards. A colored woman, who was unknown to the little mission band, sent word that she wanted to become a Catholic. She was very sick, and Father Keelan visited her. She said that she had heard the Brothers sing, and she wanted to belong to their Church. Father Keelan carefully instructed her, and he gave her the Sacraments before she died. Father Keelan's work at Montevue this year would require a special chapter. His untiring zeal won a happy death for many neglected people, both white and colored. Some of the death-bed scenes were miracles of grace. We would not dare to narrate even a few of them, as the story of our little Mission is already too lengthy. If we were allowed another word, it would go to tell of some of these unique characters that have been employed from time to time for work about the novitiate. Sometime the putting in of the coal, or a job at painting, enabled us to help a few of the worthy wanderers to reach their homes or friends. Then our villa needed a custodian, and for that office we have faithful, good "Mike." He is, besides being a

good workman, a compeer, in sententious sayings and philosophy, of the great "Mr. Dooley."

Then, in our scarcity of lay brothers, we found a few men of good habits to work about the house. Of this number, the most interesting was "Jim." As he had lived three years with the Trappists in Kentucky, it was no small wonder that he gave his free time to spiritual reading. His knowledge of religious books was as wide and varied as his past wanderings, about London and Naples and Lisbon, and in all of our eastern cities except Boston. His spirit of tramping came on him again, and he has gone on a pilgrimage to Auriesville, and on the way to tell Father Van Rensselaer (of blessed memory among the tramps), that he still has the temperance pledge which he made seven years ago.

To these and countless other characters, our little mission has been of spiritual and material help. In the matter of material compensation for ourselves, we have received nothing but an invitation to tea. That was tendered us after the Christmas entertainment, and graciously declined. Of the three hundred dollars appropriated by the County for religious work at Montevue, no penny of it came to us; but, inasmuch as we were allowed freedom in visiting any apartment of the institution, and were not compelled to imitate the weekly harangue of the salaried preachers, we did not repine for any of the sacred stipend. There was, however, one pecuniary reward given to us. It came from a young Irishman, whose wandering life about the British Isles, and with the English fleet in Japan waters, had not made him unmindful of the great merit attaching to the widow's mite. Like many of the tramps, he came to town for Mass on Sundays, and heard Father Rector announce, on Palm Sunday, that a collection for the novitiate would be taken on Easter. In the afternoon, at the little exercises held by the scholastics at Montevue, this poor fellow, at the close of the devotions, said, "Brother, the Father said there would be a collection next Sunday. I may go away this week, so here's all I can give." And before the scholastic could decline the good fellow's needed money, five nickel pieces were in his hand, and the novitiate benefactor was gone. They were the few pennies that he had received for some work at painting. In praise of the good will that give that mite, we will be allowed to repeat the lines of our Sarbievius,—

"Parvo coronat munere se Deus
Plerumque, si quæ paupere dat manu
Dives voluntas; dona magnis
Parva animo placuere magno."

Then finally, in the matter of spiritual help, the number of souls, as has been noted, was not over large, but every one of the little flock merits the support of our Lord's injunction, "Seek first the lost sheep of the house of Israel."

An estimate of the work during the past three years would give the number of confessions and Communions as about four hundred and fifty. Seven were received into the Church. The scholastics baptized two who were dying. One died shortly afterwards, and the other recovered, and, unfortunately, would not be allowed instruction. At Cardinal Gibbons' last visit to St. John's two years ago, we had seven candidates from Montevue. Two of the group were so infirm that the Cardinal was obliged to leave the predella and go to the altar rail to confirm them. About twenty received Extreme Unction. One tramp made his First Communion there. Four women, two girls and five boys were removed to Catholic institutions.

But, besides the small assistance that our little mission gave to others, it has, moreover, been a blessing to ourselves; for it afforded our scholastics a field for the practice of the deeds that have ever signalized our Fathers. In catechizing the children, and instructing the poor and neglected there, they have tried to emulate the good deeds that they read of in the noviceship. They could better appreciate the heroic deeds of Peter Claver, as they sat with Joseph Hans Jackson, and their other negro proteges, among the odors and sights of the Colored Hospital. Now that our Mission among the tramps and poor of Montevue is to close with our removal to the new home on the Hudson, we might begin to feel anxious for the future winters of these people. But the new administration at Montevue removes our fears. The new rules prescribe that there shall be no shelter for more than one night to tramps; and Montevue, which, since Bayview in Baltimore closed its Hall a few years ago, was the only tramp home in these parts, has ceased to be, at least for the years of the present administration, a place for hibernation.

A RAID INTO THE NIZAM'S DOMINIONS.

St. Aloysius College, Mangalore,
June 1, 1902.

Rev. and dear Father,
P. C.

The great interest you take in India and the work the Society is doing in this great Empire makes me think that a little account of a trip I made last Fall into the Nizam's Dominions would be interesting to you and your readers of the Letters. It was Tuesday September 16, when I boarded a Shepherd steamer in the roads of Mangalore, and shortly before noon the vessel was on her way up the coast to Bombay. The steamers of this company are owned and mismanaged by Mohamedans since Mr. Shepherd, the organizer and chief partner, sold his share and retired to England about three years ago. Two steamers ply between Mangalore and Bombay every week, a distance of 400 miles, calling at seven or eight way-ports for cargo and passengers. The voyage along this beautiful coast is very interesting for one who has an eye for the beauties of nature and is versed in the storied past. As the steamers hug the shore, the landscape presents a succession of pretty views set off by the fringe of coroneted feathery cocoa-palms along the beach and backed up by the Western Ghauts inland. The first object of interest, about thirty miles from Mangalore, is the new light house at Malpe 140 feet high and flashing a 35,000 candle power light thirty or forty miles. St. Mary's Isles, so named by Vasco da Gama, are off the coast of Coondapoor, a place sanctified by the labors of Father Spinola, S. J. Bhatkal comes next, the most southerly port of the Bombay Presidency and memorable for the fact that eighteen Englishmen managers of a factory there in 1670, were slaughtered because a bull-dog belonging to them seized and killed a Hindu sacred cow. Honawar is another port with a history. At present it is the landing-place for visitors to the Gersoppa Falls, thirty-six miles inland, reputed to be one of the most beautiful waterfalls in India, with points of excellence unequalled in the whole world. The Sarawati river in a course of sixty miles drains a basin of 800 square miles

and pours itself in four divisions down a chasm of 830 feet. The Anjediva Island is passed farther on. It is a Portuguese possession and rises to a height of 200 feet with cocoa-palms even to its summit. In 1662 Sir Abraham Shipman landed there his command of 500 soldiers who had been sent out from England to take possession of Bombay island and harbor, which had been ceded to Charles II. as part of the dowry of Queen Katharine by her brother John IV. of Portugal. A dispute having arisen as to the terms of the cession, this first Bombay Army withdrew to Anjediva, which was then desolate, and there its commander and 381 men found premature graves in the short space of two years. This high mortality was attributed to the want of supplies and proper shelter, but the intemperance of the men, which is playing such havoc among the British soldiers in India to this day, may have had much to do with it. I heard an old resident of India lately asserting, and I believe with a good deal of truth, that "climate never killed any man." When the island was afterwards occupied by the Portuguese it was regarded as one of their most pleasant stations in India. It is supposed by some to have been Camoens' Isle of Love (see *Lusiad*, II. 325, 351–361, Mickle's translation). About 1682, when it was occupied by the Portuguese, the Society opened a seminary and College there for the training of our scholastics and probably of secular priests. Anjediva is quite close to the beautiful port of Karwar, which is one of the finest between Bombay and Colombo, but now practically useless for reasons to be stated later on. The old mission of Sunkery, founded by the Discalced Carmelites in 1609, was three miles to the east of the modern town. For a detailed account of it I must refer the interested reader to the June issue of the *Mangalore Magazine*.

Mormugao, 225 miles south of Bombay and on the left bank of the estuary of the Zuari river, is the first port of call in Portuguese territory. It was here that St. Francis Xavier landed when he arrived in India in 1542, and it continued to be the customary landing place although there is a waterway direct to Goa by the Mondovi. The cause of this is the sandbar at the mouths of the Zuari and the Mondovi rivers, which becomes so high during the southwest monsoons from June to October as to render navigation impracticable. Mormugao is an elevated plateau connected with the mainland by a strip of sand a quarter of a mile broad and about ten feet above sea level. When there was question of aban-

doning Goa in the 17th century on account of its unhealthiness, Mormugao was chosen as the site of the new capital, and in 1684–5 the foundations were laid. Work was stopped a year later and resumed a year after. In 1703 the Viceroy changed his residence to it, but for some reason the King of Portugal stopped all work in 1712, and Pangim or New Goa has been the capital since. The West India Portuguese Railway from Mormugao to Castle Rock (fifty-four miles), where it joins the Southern Mahratta RR. was built ten or twelve years ago to give an outlet to the sea for the cotton and other products of the Deccan. It is a guaranteed railway, which means that the Portuguese Government has to foot the bill every year that there is a deficit in the income. With only one passenger train up and down every day and very little traffic of any other kind, this railway has proved a great burden to the Portuguese Government. The Southern Mahratta Company is said to be pursuing the policy of starving it out, so that the Portuguese may at length be compelled to sell it. Negotiations have beeu going on for some years with the Portuguese Government to take over the line and a strip of territory on either side and then work it in British interests. The terminus of a railway over the Ghauts was originally intended to be at Karwar, and the line was to have been run through British territory. How it came to pass that Mormugao and Portuguese territory were favored instead is a mystery. It is alleged that it was a political deal by which the British Government traded off Indian interests for certain rights iu Delagoa Bay or thereabouts. It is said moreover, that the treaty contains a clause by which the British Government binds itself not to allow any other trans-Ghaut railway to be built. This is perhaps the reason that the lines projected and surveyed connecting South Canara with Mysore have never been constructed.

Thirty seven miles from Mormugao is Margao, in Salsette, a town of 11,000 inhabitants and the most important in the Goanese territory. If there is a day to spare one can stop off here and visit several interesting places. Salsette is not to be confounded with the island of the same name near Bombay. This Salsette was one of the divisions of Goanese territory confided in old times to the care of the Society and where we had twenty-three fine churches. That of Margao is a magnificent structure worthy of being a Cathedral. It bears the date of 1684, that is, a year after the martyrdom of BB. Rudolph and companions at Cuncolim. Cuncotine itself is a

drive of about four miles over a good road to the south of Margao. On the way you pass close to a very fine old church built in the usual Portuguese style, and in the paddy fields and among the cocoa-palm plantations a little farther on is another very fine structure with a beautiful flooring of square white marble flags in almost perfect preservation. The confessionals are set into the walls in such a way that there is room for two confessors in each alcove, so that one acts as a companion to the other as the Rule prescribes. The church of Cuncotine was built by the pagans as a penalty for the slaughter of July 15, 1583. Close to it is the scene of the martyrdom, with a handsome little chapel built on the foundation of the pagoda the Fathers were proceeding to destroy. Crosses mark the places where each one was done to death, and at a short distance in another direction is a second chapel built over the well into which the bodies of the martyrs were thrown. There is an opening at the foot of the altar in this chapel through which water is drawn by the people who seek it as a remedy for every ill spiritual or temporal. All those holy memorials are kept in very good order, thanks to the devotion of the present Patriarch to all the places consecrated by the labors and sufferings of our forefathers.

In the afternoon there is time to drive over four or five miles to Rachol to see our famous old College of St. Ignatius, now the Seminary of the Archdiocese of Goa. It was built by King Sebastian and is surrounded on three sides by fortifications furnished with moats and drawbridges, the fourth side being defended by the waters of the Mondovi, which is very broad at this point. It was here that Father Thomas Stephens, the Apostle of Salsette and the first Englishman known for certain to have come to India, was Rector for many years. He was the only English Jesuit who came to India in the Old Society, and his letters to his father, a London merchant, are credited with having fired his countrymen with the desire of sharing with the Portuguese "the wealth of Ormus and of Ind." He died in 1619, at the age of seventy, after forty years of labor in Salsette. Many of his works in Konkany are still extant, and I had the honor of showing a manuscript copy of his famous *Purana* to Lord Ampthill, Governor of the Madras Presidency, on the occasion of his visit to the College last October. The town of Rachol is a few minutes drive from the Seminary, and in the church there may be seen the place where the Mar-

tyrs of Cuncolim were buried for a time. The town itself suffered many vicissitudes owing to the raids of the Mahrattas, which drove the people to settle in Margao as a safer place.

The rest of the way up to Castle Rock is most picturesque, as the railway winds round the ghaut, climbing to the summit through a thick jungle filled with tigers, monkeys and other vermin. At sixteen miles from the station the train halts under the Dudh Sagur ("sea of milk") waterfall, which is said to be one of the prettiest in India. The cutting of the railway through this part of the ghaut must have cost a mint of money, for there are as many as nineteen tunnels bored through the solid rock.

At Londa Junction I had the pleasure of meeting the Rev. Father Gonçalves, the Superior of the Goa Mission of the Province of Portugal, who had the goodness to come down from Belgaum to travel with me as far as Dharwar, where we have a station in charge of Father Otho Ehrle of the Bombay Mission of the German Province. I was glad to learn from Father Gonçalves that the Portuguese Bishop of Mylapore (near Madras), an old pupil of Ours in Rome, had offered us the charge of his Seminary, and that three Fathers would go there shortly. That will give us a footing in Madras, the capital of the Presidency, for Mylapore stands in about the same relation to Madras as Georgetown does to Washington. Is it not a strange coincidence that the capital of our Presidency is called "the City of magnificent distances" just as the capital of your Republic? We had an establishment in Mylapore in the Old Society and there is an old church of ours there still. It will be remembered that St. Francis Xavier worked the wonderful miracle of the *fanams* there during the six months he spent at the tomb of the Apostle St. Thomas.

At Dharwar Father Ehrle awaited us at the station and we had a pleasant chat of ten minutes while the train halted. He was one of the seven Fathers who arrived in Mangalore on December 31, 1878, and founded this isolated little Mission. As we had a great many things to talk about he kindly invited us to come and spend a week with him. When I said something about Dhawar being a plague centre, he shrugged his shoulders and said, "Don't mind that. There are only twelve deaths a day; there used to be thirty."

The next town is Hubli, twelve miles distant. Dharwar and Hubli have the look of well-to-do towns, there

are so many large new buildings roofed with Mangalore tiles. The Deccan is a very fertile district and raises great crops of cotton every year. Hubli was a great weaving centre even as far back as the middle of the 17th century, when the agents of the Karwar Factory employed as many as 50,000 weavers there. Having to wait two hours for my train to Bellary and Guntakal I paid a visit to the two native priests in charge of the neat little church of Hubli, which belongs to the Diocese of Poona, of which Bishop Biederlinden, S.J. is the Ordinary. I was very hospitably received and entertained at the little presbytery, and while doing justice to the good things laid before me listened to a graphic account of the last hours and death of Father Perrig, S. J., who died of the plague a few days before in the room opening off the one where I was sitting. He was the first and so far the only Father who has fallen a victim to the fell disease. When I returned to the railway station I met the man whom Father Maurice Sullivan came so near converting when he arrived in Mangalore towards the end of 1897. The case is mentioned in the LETTERS containing the account of Father Sullivan's death. He was very sorry to learn that the Father had been carried off by typhoid and was sleeping his last sleep in the cemetery of Belgaum, at which place he died on January 3, 1899.

Continuing my journey I was surprised when I opened my eyes at four o'clock the following morning to the glare of the electric light and beheld the sentries pacing to and fro outside the barbed wire entanglement enclosing the Boer camp of five hundred prisoners of war at Bellary Cantonment station. Guntakal junction was reached a few hours later, and there a change was made to the Madras Railway, which terminates at Raichur, and the rest of the journey to Wadi was done over the Great India Peninsula, the G. I. P. of ordinary parlance. Wadi was reached a little after noon, and another change was made to the Nizam's Guaranteed State Railway. I felt at once that I was in another country. Contrary to expectations, the railway management was tolerably good and the courtesy of the officials a decided advance on what I experienced on the other lines. The ticket collector seemed to be surprised to find that I was paying my way, for nearly all the Catholic clergy have passes over this line entitling them to travel first class and bring two servants. When I was returning I was franked first class from Hyderabad to Wadi, and my pass was neither checked nor collected. A good deal of the

country is left in its jungle state, affording fine cover for tigers and panthers to be bagged by the shikar (hunting) parties favored by the Nizam and the Nawabs. Lord Curzon bagged five tigers during his recent visit, and Lady Curzon from Chicago one. My travelling companions numbered several rich Mahomedans. A young German, who informed me that he was a tourist by profession, interested me very much. When we began to compare notes I found that his paths had been mostly in the very far East. In answer to my inquiries about the way China is governed, he gave me the information that the Chinese mandarins and officials are every bit as corrupt as the Nizam's ministers and officers, with this difference, however, that in China when you have good government you have good government, and vice versa, whereas in the Nizam's Dominions you have a British Resident who will interfere when things go too far in the wrong direction. Not long ago, to quote a modern instance, when the Nizam was beguiled by an American adventurer to give thirty-seven lakhs of rupees (about $1,600,000) for a diamond, the British Resident "advised" His Highness to consider the state of his exchequer. The Nizam seemed to obey, but the diamond became his all the same.

When you reach a place called Lingampalli five miles from Hyderabad, you witness scenery on both sides of the line that fills you with wonder. The ground is thickly encumbered by huge granite boulders piled one on top of the other in a most fantastic manner, so that they can be set rocking seemingly by very little effort. You have probably seen pictures lately of the Maltoppo Hills in South Africa where Mr. Cecil Rhodes has been laid to rest, which resemble very closely the scenery around Hyderabad. In the midst of these rocky surroundings stands the Nizam's capital with its mosques and minarets looking down on a population of half a million of the strangest people to be witnessed in this strange country. A little way up the line there is a private station reserved for the sole use of the Nizam and his numerous attendants. After a delay of a few minutes the train backs out of the station and goes round a large reservoir three miles in circumferenc to Secunderabad, six miles to the north of Hyderabad. The journey from Mormugao occupied thirty-six hours, the distance covered being 572 miles, and the fare about $6 second class.

My object in coming to Secunderabad was to preach a

week's retreat, to end on Michaelmas Day, to prepare the people to gain the Papal Jubilee Indulgence and to celebrate the Golden Jubilee of the priesthood of the Very Rev. Valentine Bigi, Vicar General of the Diocese of Hyderabad. There is a very fine Gothic church in Secunderabad, begun in 1840 and finished ten years later. It is 120 feet in length and 50 in breadth, the walls being 40 feet high. It was built by Bishop Daniel Murphy when he was Coadjutor of the Vicar Apostle of Madras in the old days of the famous "Irish Mission." The money was contributed by the Irish soldiers of the cantonment, and the church stands to-day a noble monument of their faith and generosity. At that time the British Government in India was not so liberal as it is now in dealing with the Church. The long service system prevailed then in the army, and as many of the soldiers were married men, schools had to be provided for their children. In Secunderabad the reading of the Protestant Bible was obligatory on the Catholic children, but the little "idolaters" resisted manfully, in spite of the scourgings to which they were subjected, until they gained the day and were left to practise their religion *more majorum.*

At the time of the Goanese Schism there was a schismatic priest in Secunderabad who held possession of a church destined for the use of the native Catholics. In this he was supported by the military authorities, who actually went so far as to wrest it by force from Bishop Murphy. When the Bishop saw how things stood he bethought himself of a "resource of civilization" he had often seen employed in his native country. A company of soldiers strolled down by the church one Sabbath afternoon, and in the twinkling of an eye formed into a crowbar brigade and levelled the church to the ground. These Tipperary tactics roused the wrath of the authorities, who drove Bishop Murphy and his clergy out of the city. He appealed to all the authorities in India to be reinstated, but in vain. It was only when he brought his case under the notice of the Government in London that he was restored some years later. While Dr. Murphy ruled in Secunderabad he was held in high esteem by the Nizam, who used to send an elephant with a magnificent howdah to bring him to the state functions. In 1863, failing health caused him to resign, and he was appointed Archbishop of Hobart Town, Tasmania, where he is now in the fifty-seventh year of

his episcopacy. The Vicariate was then commited to the care of the priests of the San Calocero Seminary of Milan for Foreign Missions. About thirteen priests minister to the spiritual wants of as many thousand Catholics scattered over a territory that is bigger than Italy. Hyderabad is the premier Native State of India and has a population of 11,537,040. As the Government is Mahomedan, care is taken that the missionaries of different denominations are hampered as much as possible in their propagandism. No Europeans can acquire land, except under certain important restrictions, and the gathering up of "famine children" to be reared as Christians is carefully provided against. To convert adult Mahomedans or Hindus is a very difficult business, so the advance of the Church is very slow.

Secunderabad is the largest military station in India, there being twelve thousand troops all told kept there in the cantonment for the British Government at the Nizam's expense. The military lines extend over an immense area, the buildings being in many instances palatial structures. A large fort is provided as a place of refuge for the Europeans in case of an insurrection of the fanatical Mahomedans, who go about here like walking arsenals. The Nizam finds it naturally very hard to support his protectors, so little of the public revenue finds its way into the public treasury. He fell into arrears to such an extent that the British government had to come to his rescue in 1853 when it took over the Berar (18,000 sq. miles), the most fertile portion of his dominions where the best cotton in India is raised, and managed it for him. The surplus revenue goes to the Nizam after paying all expenses of the administration. It tells well for British management that the Nizam has thus acquired the sum of thirty-six million rupees since the transfer. It is rumored that during Lord Curzon's recent visit negotiations were entered into to take over the Berar for good on consideration of a million dollars a year being given to the Nizam.

The finances of the Diocese are materially helped by a monthly grant from the Nizam's Government and from the Madras University for the schools, and by the handsome salaries paid to the military chaplains. As the military lines extend over twelve miles, there are three churches for the Catholic soldiers. That at Trimulgherry is dedicated to St. Patrick and was built by the British Government. There is another at Bolarum for the

Catholics of the native regiments. I gave a three days' retreat at Trimulgherry after the week at Secunderabad, but it was poorly attended, for, just that week, the soldiers were ordered out for military exercises in the country about and so could not attend to spiritual exercises. A dreadful accident happened a little before my arrival which must have given the soldiers many a serious thought. A number of men were employed breaking up old shells, when an explosion took place and scattered the men over an area of a mile. When it came to bury them their *disjecta membra* were past identification, so that the priest and parson had to hold service over remains that belonged to Catholics and Protestants.

Adjoining the fort of Trimulgherry is the military prison, known as "Windsor Castle" from some resemblance it bears externally to the palace on the Thames. I visited it at the request of the military chaplain of Bellary to see one of his spiritual children confined there. He was a Boer prisoner named Frazer who had been a mine superintendent in Johannesburg when Boer and Briton began to strive for the mastery. Frazer had just been sentenced to two years' hard labor for attempting to escape while out on parole at Bellary. This was the fourth break he made for liberty since the war began, having broken prison three times in South Africa, where he lay once for three days under sentence of death. He had got the reputation of being a man who would dare anything, and when he made this last attempt all India watched the gallant run he gave the authorities for 160 miles across the Deccan while he made for the shelter of Portuguese territory at Goa, two hundred miles away. The whole country was on the alert and a company of cavalry was carried by rail in pursuit. The capture was effected by a patrol of mounted police when he was eighteen miles beyond Dharwar and within fifty miles of the Portuguese frontier. Afterwards at Bellary I met the man who arrested him, and proud he was of the feat. While I sat with Frazer in his prison cell for half an hour, I learned that he hailed from Galveston, Texas, and that his people came years ago from the River Platte and settled on Frazer Lake above Galveston. He mined for a time in Butte City, Montana, and then went to the Transvaal. An unauthorized version of his life adds that he fought against the Americans in Cuba. When I asked him how he defended himself as to his parole at Bellary, he maintained that he was not on parole and

had gone out with the prisoners who were allowed to take a walk abroad on Sunday afternoons. It was thought by some that he had got a lift for a hundred miles on the railway, but he assured me that he had walked the whole distance, not however as the crow flies, but by zigzagging across the railway to evade pursuit. He could stir out only at night, and as it was raining heavily most of the time, it was hard work to keep in the right direction with the sole aid of a compass and a common railway map. It was on Sunday night that he started and he found himself on Tuesday night a hundred yards from the sentries guarding his brother Boers. During his wanderings he strayed into the territory of the Raja of Sandur, where he assured me the scenery was so beautiful that it was worth going to prison for getting but to see it. For the rest he declared he was as well off in prison as in the Boer camp, for the work he had to do in prison relieved the monotony of the life. I was the first to give him the news of President McKinley's assassination, whereupon he said "I predicted on the day he was inaugurated that he would not reign six months." The use of the word "reign" I thought smacked of the "effete monarchies" and did not sound well in the mouth of an American citizen as applied to the "ruler of eighty million sovereigns." The question that followed shook my faith in the genuineness of his Americanism,—"Does Bryan succeed him?"

My work over in Secunderabad I went over to the Bishop's residence at Hyderabad where I was engaged for a lecture on "Life at the Golden Gate," which came off before a fine audience in the college hall. The next day, Friday, October 4, his Lordship took me to the ancient city of Golconda, about six miles N. W. of Hyderabad. The great diamond city is now sitting solitary on its rocky eminence, surrounded by a boulder-covered area said to have been the recipient of the refuse cast there when Almighty God had completed the work of building the mountains. The city is almost deserted. It was used for a time within late years as a penitentiary and as a depository for the Nizam's treasure. Europeans cannot enter it without a pass from the British Resident. The old fortifications are still standing, and your attention will be drawn to the great iron spikes projecting from the wooden gates to keep the Elephants from battering them in. About 600 yards outside the walls are the wonderful tombs of the Mahomedan monarchs of the Kutub Dy-

nasty that ruled here till Aurungzebe annexed the kingdom to his empire. According to Mahomedan principles nothing is to be repaired, so those stupendous structures were built to stand for all time. One remains half-finished, for the monarch who designed it for himself fell at the battle of Tellicotia in 1465, before he had finished it. The present Nizam, however, is having them repaired and the gardens put into some kind of order, for he occasionally goes out for an airing in that place. While I was investigating the cupola of one of these sepulchral mosques, a hornet stung me in the eye and left an unpleasant memento of my visit which did not improve my appearance when I rose to preach in the Cathedral that evening. When returning we drove through the city of Hyderabad, the only safe way for Europeans to visit it, and stopped to visit the principle mosque, a large stone edifice built after the model of the Kaaba of Mecca. Whilst I was making a bee-line for the chief entrance, I was surprised to find myself the object of pursuit by a lot of howling and gesticulating Mahomedans. It was all about a little detail I had neglected of removing my boots. As I would not pay that much reverence to the Prophet, I had to quit the premises. If you defile a Hindu temple by entering in that way you may be held to pay for the expenses incurred in its purification.

The Cathedral of Hyderabad is a rather imposing edifice, with two stately towers and a number of bells, on an eminence at Chudderghaut, a suburb of the capital. Talk of Irish soldiers building Cathedrals with their rupees, the facade of this Cathedral is built out of the Nizam's teeth. I rise to explain. The present Prince is thirty-six years of age and has been on the throne since 1869. He was solemnly installed in 1884 by Lord Ripon, and has been at the head of affairs ever since. A ruler in Hyderabad has evidently very hard chewing—in a metaphorical sense, of course—and consequently he needs new sets of teeth very often. A Catholic dentist named O'Connor has the privilege of supplying him with ivories, and the business has proved so lucrative that he has been able to build the facade of the Cathedral in addition to his many other charities. The church is not very well attended, for gradually the whole place about has been taken up by Hindus and Mahomedans, and so the congregation is dwindling down to a handful.

Saturday morning at 6 o'clock I bade good-bye to Hyderabad, and as the train steamed out of the station Dr. Nigano the Bishop, who was accompanying me back to Mangalore, pointed out a beautiful palace and grounds that belong to the Nizam, but have been abandoned by him because a snake was found in one of the rooms a short time ago. When we came near Wadi Junction a more interesting place was brought under my notice, a little church where Father Paradisi, a Father of the Old Society, gathered and formed a little congregation that has been a credit to him ever since. His name is still in benediction in all the country round. It was 9 o'clock in the evening when we arrived at Bellary, where we were to spend Sunday. One of the chief events of the day was a visit to the Boer camp, for which we got passes with some difficulty. Ever since Frazer's escapade privileges have been curtailed, paroles and passes being made very rare. I was admitted after evening roll call and was soon conducted by a party of German officers to their quarters, when the only Irishman in the camp was subsequently introduced. He was a young man from Armagh with a green necktie and opinions of the same hue. He related to me how he was a member of the Irish Brigade, and what a great day it was when the time allowed by Oom Paul's ultimatum for John Bull to come to terms had expired, and they crossed the frontier and began to cheer for all they were worth. They were at Spionkop some months afterwards, where they had a very hot time of it. I was amused to hear from the Boers their estimate of the men who fought side by side with them on that day. It was expressed in two words—"Wild fellows." During their brief residence in India they seem not to have a very flattering opinion of its people. Even to the backward Boer the methods of agriculture and the agricultural implements employed seemed behind the time. The Indian's excessive loyalty and desire to avoid anything that might bring him under the unfavorable notice of Government was another defect in Boer eyes. What strikes the visitor most upon seeing the prisoners lined up is the great disparity in age apparent among them. Boys in short trousers stand shoulder to shoulder with old men with the burden of three score and ten and more upon their backs. One poor old fellow was in very sad plight at the time of my visit. He had just received his first letter from home and it contained a list of twenty-two of his kith and kin who had

crossed the Great Divide since he parted from them. The Boers were very interested to hear that I had seen Frazer *in vinculis*, and when I was leaving many of them volunteered to cross the frontier into Goa with me. I counselled them to remain where they were and to give Mr. Atkins as little trouble as possible. It seems that a favorite amusement with some of them was to throw epithets punctuated with stones at the sentries. One of them was killed by a sentry since that in Trichinopol for throwing a stone at him. Notwithstanding this the Boers hold Mr. Atkins in high respect for his behavior in the field. The Imperial Yeomanry are the men they have no use for as soldiers, although they are supplied with rifles and ammunition most bountifully by them. I am sending two photographs, one representing Brother Boer engaged in leap-frog, and the other part of the camp with the famous Rock of Bellary in the background and the Boers kicking football in the foreground. This Rock was fortified in old times by some adventurers for Haider Ali who caused them to be put to death when the work was finished because they failed to notice that a neighboring peak or crest commands the highest point out near the fort at the foot of the Rock. The military Catholic Church comes into this photograph, along with the Convent of the Good Shepherd nuns, who have a famous boarding school in Bellary. The nuns are nearly all Irish.

A day remained to be spent somewhere before going down to Mormugao to catch the steamer, so Father Kleinschneider, the military chaplain and Provincial of the Mill Hill Congregation, proposed a trip to Vijayanagar, the capital of the old Hindu empire. It is one of a trinity of Indian ruined cities—Goa the Catholic, Bijapas the Mahomedan, and Vijayanagar the Hindu. We left Bellary at 9.30 P. M. and arrived at Hospett at 1 A. M., where we found two country carts drawn by bullocks awaiting us, and after jolting over a road for seven miles arrived at Kamlapur at 4 o'clock. There we roused up the custodian of the Travellers' Bungalow, where we took what rest we could till day break. These bungalows are a great institution throughout India for the accommodation of travellers. According to the way they are furnished and the number of rooms they contain, they are ranked as first, second, or third class. A rupee a day is generally charged for occupancy, and any entertainment furnished is according to a certain tariff. The bungalow

of Kamlapur was originally a Hindu temple, the very shrine of the *god* is now the bathroom. Having secured a guide we started out on a ten mile tramp through the ruins. Three days are required to do the place thoroughly, so we had to leave many of the places, especially the temple-crowned eminences, unvisited. Vijayanagar was founded in 1338 and the empire was overthrown on January 25, 1565, when Rama Rajah, then in his seventeenth year, went out to do battle at Tellicotta, on the banks of the Tungabadra, with three powerful Mahomedan kings of the Deccan. The motive of this war was to crush the growing power of the Hindu empire, and the confederates seized the occasion of the issue of some new currency of Vijayanagar, the obverse of which contained the effigy of a pig, to open hostilities. Rama Rajah commanded, it is said, 70,000 horse, 90,000 foot, 2000 elephants and a thousand pieces of cannon, but was defeated with a loss of 100,000 men, and he himself was taken prisoner, as his elephant ran away with him into the confederates' camp. His head was preserved at Bijapur for two hundred years as a trophy, and a sculptured representation of it was to be seen serving as the opening of one of the sewers of the citadel of Bijapur but a short time ago. The real head was afterwards brought to Ahmednagar, where it was exhibited, covered with oil and red pigments, to pious Mahomedans on the anniversary of the battle, by the descendants of the executioner, in whose hands it remained as an heirloom.

Three days after the rout of Tellicota the victorious Musselmans were thronging the streets of Vijayanagar, the "City of Victory," plundering and destroying with the most relentless fury. For five months they slaughter the people without mercy, broke down the temples and palaces, and even succeeded in breaking the limbs of the huge statue of Narasimha. They lit huge fires in the gorgeous temple of Vittalaswami and smashed its beautiful sculptures. The wonder is that so much has escaped their fury and the vandalism of three centuries and a half, for these magnificent temples have been ruthlessly damaged by seekers after hidden cloister treasure. Of late years Government has done something to protect these monuments. On the day of our visit we took tiffin in the Vittalaswami temple, and I could not prevail on our cook to go outside its precincts to light his fire and boil his pots. One of the buildings, still in a good state of preservation, was a swimming bath, the water

being supplied by a little aqueduct from the Tungabadra, which pours itself down a rocky channel between the city and the fortified heights of Anegundi to lose itself in the holy Kistna. Vijayanagar in the day of its pride measured twenty-seven miles in circuit and all its inhabitants wore ornaments of gold. It has long disappeared as a city, and a number of small hamlets with an industrious and contented population has taken its place. The old water channels are now employed to irrigate the low lands that have been connected into fields of rice and sugar-cane. *Seges nunc est ubi Troja fuit.* Anyone who is interested in the history of this ancient capital should consult Sewell's "Forgotten Empire," published lately by aid of the Madras Government and obtainable from Swam Sonnenschein, & Co., London.

Twelve hours by train brought us to Mormugao, where the Shepherd steamer was tooting its horn, impatiently calling the passengers aboard, and after a day and two nights we landed in Mangalore on the morning of October 10.

This, Rev. Father, is a little account of my trip to Secunderabad and back, which may interest those to whom India is a great unknown land. Indeed even to those who live and move and have their being in it it must ever remain a mystery.

Servus in Xto.

J. Moore, S. J.

THE UNION OF OUR MISSIONS IN AUSTRALIA.

A Letter from V. Rev. John Ryan, Superior of the Australian Mission.

UPPER GARDINER ST., DUBLIN,
May 3, 1902.

REV. AND DEAR FATHER,
P. C.

On my arrival in Dublin from Australia to assist at the Provincial Congregation, which took place in Easter Week, I found your letter of the 17th March awaiting me. You desire me to send you some account of the Union of our Australian Missions which has recently taken place, together with other particulars. I regret that my time is so limited and occupied that I am unable to do more than send you a few scattered notes.

As most of the readers of *The Woodstock Letters* are aware, the Society had three Missions in Australia,—the South Australian Mission, the Daly River Mission in the Northern Territory, and the Melbourne Sydney Mission. The two former belonged to the Austrian Province, but were two distinct missions. The Melbourne-Sydney mission belonged to the Irish Province.

The foundation of the South Australian Mission came about in a rather curious way. It dates back beyond the middle of the last century where the colony of South Australia, which was established in 1836, was still in its infancy. The colony made steady progress from the start and attracted considerable attention by the quantity and superior quality of the grain which it exported to Europe. It also received an additional advertisement by the discovery of Copper mines at Kapunda and Burra Burra. Encouraged by the Government large numbers of miners, mechanics, and farmers, came from Europe and settled in the Colony. A Catholic farmer of Silesia, Mr. Francis Weikert, hearing of the progress and prosperity of South Australia, determined to establish a Catholic settlement there. Possessed of considerable means he collected a band of one hundred and thirty emigrants, and arranged to pay their passages to Adelaide

provided they undertook to refund the money as soon as their circumstances would allow. Having made all preliminary arrangements he tried to get a priest to accompany the emigrants. He made several applications to different Bishops, but in vain. At last he applied to the Austrian Provincial, and two young Fathers —Father Aloysius Kranewitter, and Father Maximilian Klinkowstroem—were appointed to accompany the emigrants.

On the feast of Our Lady's Assumption 1848 the party set sail from Hamburg on board *The Alfred*, and, after a long voyage of one hundred and fourteen days, arrived at Adelaide on the Feast of the Immaculate Conception. That same evening the Fathers paid a visit to the Most Rev. Dr. Murphy, first Bishop of Adelaide, and received from him a cordial welcome.

The party heard that a colony of Germans had already settled near a town called Clare about eighty miles north of Adelaide. Francis Weikert purchased some land there; Fr. Kranewitter accompanied him, and, at the Bishop's request, looked after the spiritual wants of the district. After a short stay in the colony Fr. Klinkowstroem's health broke down, and he had to return to Europe. He was afterwards well known in Vienna as a very effective preacher. In the April of the following year (1849) two lay brothers from Innsbruck—Brother Schreiner and Brother George Sadler—joined Fr. Kranewitter. All three lived under the same roof with Weikert and his family in rather primitive fashion. The Weikerts became very poor and helpless. The emigrants failed to keep their promises; Mr. Weikert's health began to fail, and his children were of tender age. The consequence was they were for a period of two years totally dependent on the labors of the good Brothers, who had to prepare the soil, sow the seed, feed the cattle and sell the produce in the neighborhood and elsewhere. The copper mines of Burra Burra were twenty-five miles distant, and Brother Schreiner had to carry there on his shoulders, the butter, eggs and other articles he had for sale.

In the beginning of 1851 Fr. Kranewitter rented some land four miles south of Clare on which he intended to erect a residence. On the Feast of the Annunciation of that year, Brother Schreiner, or as he was popularly called, Brother John, took possession of the land, and conveyed there, in a wheelbarrow the goods and chattels of the new community. In a short time he erected a rude shelter against heat and rain, and this was the humble com-

mencement of the well known college and church of Sevenhills. As years rolled on a steady supply of Fathers and Brothers came from Austria, and several residences were erected throughout the northern part of the colony. The Bishop had no priests to send to these primitive and thinly populated districts, and at his request our Fathers threw themselves heart and soul into the Apostolic work. They were the pioneers of Religion throughout the North of the colony, and even still their memory and their names are held in veneration by the settlers. Only a few months ago I happened to meet in Adelaide an old Irishman who had lived for years in the North. I asked him whether he remembered Father Pallhuber. "Father Pallhuber!" said he in a voice of deep emotion. "Look here your Reverence," he continued, "every morning and night of my life I pray for the repose of my poor mother's soul, and I never fail to couple Father Pallhuber's name with hers." I have also heard the present Archbishop of Adelaide, the Most Rev. Dr. O'Reily, speak in the most eulogistic terms of the Apostolic zeal and labors of the Austrian Fathers in the North. He knew them well; for when the vast region which they had evangelized was converted into a diocese in 1887 under the name of Port Augusta, he was appointed its first Bishop.

At the urgent and repeated requests of our Fathers, the present Bishop of Port Augusta, the Right Rev. Dr. Maher, has gradually taken over the various missionary districts from us as soon as they were sufficiently developed to support a sufficient number of secular priests. At present we have but two houses in South Australia,—Sevenhills and Norwood.

Sevenhills is situated in a very healthy district. The property consists of about two acres of land, including thirty acres of vineyard. It has a very handsome church dedicated to St. Aloysius, which is attended by the peasants of the surrounding district. For several years Sevenhills was used as a boarding college and had at one time over forty resident pupils. But as it is over eighty miles away from Adelaide, and about fifteen from the nearest railway station, and as other schools were available in Adelaide, the number of pupils gradually decreased, and in 1885, by order of Fr. General, the place was closed as a college and converted into a residence. Several Fathers and Brothers reside there. The Brothers work the vineyard, and the Fathers attend the churches in Clare and the surrounding country.

Norwood, a handsome suburb of Adelaide, was given to the Society in 1869 by the Right Rev. Dr. Shiel O.S. F., Bishop of Adelaide; and Fr. Hintoroeker, well known as a natural scientist, was appointed its first Superior. The handsome Church of St. Ignatius owes its existence chiefly to his zeal and energy. It was solemnly opened and blessed on the 17th of August 1870.

The Daly River Mission for the conversion of the Blacks, as I have already said, also belonged to the Austrian Province, but was quite distinct from the Mission of South Australia. It was established by Fr. Anthony Strele in 1882. The account of this Mission would require a paper altogether to itself. It will be sufficient here to say that after great labors and hardships on the part of our Fathers and Brothers for the space of seventeen years, the floods destroyed their station utterly, and the Mission had to be abandoned, or rather handed over to the Vicar Apostolic in 1899.

We now come to the Australian Mission of the Irish Province. In 1865 the Right Rev. Dr. Goold O. S. A., of Melbourne, wrote to our Very Rev. Father General (Beckx) inviting our Fathers to settle in Melbourne and to take charge of St. Patrick's College in that city. He also promised to hand them over the parochial district of Richmond, an important suburb, including Hawthorn and Kew, and a large country district. Fr. General accepted the Bishop's invitation, and by his direction two Fathers of the Irish Province, Father Joseph Lentaigne, and Father William Kelly, were sent out to begin the important work. They landed in Melbourne on the 21st of September 1865, and took charge of the college. The college had been in existence for some years under the charge of secular priests. It had not proved a success; it was heavily embarrassed with debt, and it had but fifty pupils on the roll. Within a year the number increased to a hundred.

In the September of the following year (1866) Father Joseph Dalton, Father Edward Nolan, and Father David McKiniry (who died a few years ago in New Orleans) arrived in Melbourne. Father Dalton, who had been appointed Superior of the Mission, concluded all business matters with Dr. Goold, and took charge of the parochial districts already mentioned. Fr. Dalton secured a magnificent site on Richmond hill and commenced the Church of St. Ignatius, which is now one of the finest churches in the Commonwealth. We have also a very

handsome church and presbytery at Hawthorn which was separated from Richmond in 1881. The church was built by Fr. Edward Nolan, a man of singular taste, and the presbytery by Fr. Oliver Daly, the first local Superior at Hawthorn. The other districts of Kew, Canelu-well and Nunmawading were given over to the Archbishop some years ago.

As the accommodation in St. Patrick's College was insufficient for the increasing number of pupils, Fr. Dalton purchased a large paddock of seventy acres in the suburb of Kew about four miles from the General Post Office, Melbourne. It is on this splendid site that St. Francis Xavier's College now stands. About £70,000 has been expended on the purchase of the land and the erection of the college buildings. When the land was purchased in 1871 it was in quite a rural district surrounded on all sides by gigantic gum trees. Fr. William Kelly, who preached at the opening of the college in 1878, took as his text—*Quid existis in desertum videre?* But such has been the rapid growth of the place that it may now be regarded as part of the great city of Melbourne, and the value of the property increased to such an extent that in the time of the land boom some years ago portions of the land were sold at £4000 an acre. At present then we have in Melbourne St. Patrick's College in the heart of the city for day boys, St. Francis Xavier's Boarding College in the beautiful suburb of Kew, St. Ignatius' parochial church and residence in the suburb of Richmond, and the church and residence of the Immaculate Conception in the adjoining suburb of Hawthorn.

In 1878 the Most Rev. Roger Bede Vaughan O. S. B. Archbishop of Sydney, invited our Fathers to open a college in Sydney. Fr. Joseph Dalton was commissioned by Very Rev. Fr. General to accept the invitation and to make the necessary agreement with the Archbishop. A day school was opened without delay in the city, and soon after, Fr. Dalton, with his usual good fortune, purchased the site of Riverview College, of which it has been said that perhaps in the whole Society there is no site to surpass it in beauty and picturesqueness. The property consists of 120 acres, and is a kind of peninsula between two bays. It is situated on the Lane Cove River, an arm of the famous Sydney Harbor, and is about three miles from the city as a bird would fly. The land rises precipitously from the water on three sides; and the wild fantastic appearance of the beetling rocks

together with the foliage of which there is an abundant supply presents a picture of wierd beauty which competent judges have pronounced to be charming. Looking towards the city from the college grounds the parts of the winding river and harbor that are visible look like a collection of lakes which have reminded many of Killarney when seen at its best.

Archbishop Vaughan gave to the Society the extensive parochial district of North Sydney which was then very thinly populated, but which has since become one of the most promising and beautiful suburbs in all Australia. I have often heard the venerable Fr. Joseph Dalton (who, thank God! is still with us in his 85th year) tell of his first experiences in North Sydney. He had no money, and had with his companion to live in a very small shanty made chiefly of Kerosine tins, and which he consequently named "Kerosine Lodge." Having secured the house and put into it the necessary articles of furniture which he purchased on credit, he advertised for a domestic who should prepare the meals and keep the place in order. An elderly woman presented herself in answer to the advertisement, but when she saw the house she indignantly put an end to further negotiations by telling Father Dalton she had been accustomed to live with decent people. The dining room was a "lean-to," and when Archbishop Vaughan (who was over six feet in height) turned up one day for lunch, Father Dalton had to place him on his left as his head would be against the Kerosine-tin-ceiling on the right. These difficulties, however, came to an end, and we have now a suitable residence and several churches in this important district. We have also in the North Sydney district a Novitiate House, called "Loyola." It is beautifully situated, and most of our Australian Novices have been trained there under Fr. Sturzo. But as the number of vocations is small it has been considered advisable to send them in future to Ireland, and Loyola has been closed for the present as a Novitiate, and serves as a residence and House of Retreats. We have then in Sydney St. Ignatius' College Riverview, St. Aloysius' College in the city, Loyola, and the parochial residence and district of North Sydney.

As to the Union of the two Missions the question was raised over and over again for several years. Every one saw it was sure to come about sometime, but no one could say when. The present Archbishop of Adelaide, the most Rev. Dr. O'Reilly a very sincere friend of the

Society, was anxious to have it take place in his time, and expressed himself as willing to give our Fathers any concessions in his power in order to make the Union an accomplished fact. After many consultations the matter was referred to Fr. General, and I was commissioned by His Paternity to deal with the Archbishop and to unite the Austrian Mission of South Australia to the Irish Province. The Archbishop gave us permission to open another residence together with a church and day school within the boundaries of the Norwood parish but very near the city and the University, also permission to open a boarding school in a suitable locality in the suburbs whenever we may consider it opportune. A deed of agreement embodying these concessions was duly signed by the Archbishop on the 14th of April 1901, and it was announced in our houses that the Austrian Mission of South Australia was a part of the Irish Province.

All the Fathers and Brothers of the Austrian Mission were left quite free to return to their Province. But only three, as far as I remember, did so.

Such, dear Father, is the hurried and jumbled account which I have to give in reply to your kind invitation. You may, of course, make what use you please of it, and if it finds its way to your waste paper basket I shall not inquire why you have not returned the MS.

Ræ Væ Servus in Xto.

John Ryan, S. J.

THE JESUIT'S OATH.

An old Letter from Father Charles H. Stonestreet.

The recent attack in England upon the Society has brought to light again the alleged "Jesuit's Oath." The following letter, which has been copied for us from "The Metropolitan," a monthly Magazine published at Baltimore in 1855, is as timely to-day as an answer to the recent charge as when written nearly fifty years ago.—Editor W. L.

From "*The Metropolitan.*"

The following letter, from the Very Rev. Provincial of the Society of Jesus, on a subject, much mooted at the present time, will be of interest to your readers. We copy from the "National Intelligencer" of Washington.

Georgetown College,
Georgetown, D. C.
February 15, 1855.

Gentlemen :—

A composition bearing title of "The Jesuit's Oath" has been circulating in the papers of the country, it is said, extensively. On reading it myself, the imposition seemed so glaring, so like Sterne's curse, made to hand for the Pope, that it seemed to me no one could peruse it seriously. Friends, however, assure me that the oath is read by many with long faces. Despite, then, an extreme repugnance to appear in the public journals, I request a small place in your columns for the positive and unqualified denial of the use or even existence, now or ever before (and this I aver thoughtfully and with full knowledge), of any such oath among the Jesuits. If summoned to court they make take oaths as other citizens, but as Jesuits they take no oath at all.

I am humiliated as a Marylander, at being called upon, on the borders of my native state, to make the above disclaimer, and thus repel the charge of more than la-

tent treason! The Western shore of Maryland, the home of my childhood, has ever been a classic place, cherished in my heart with patriotic pride. There are the remains of my grandfather, a revolutionary soldier, and there, in an adjoining county, is the landing place of "the Pilgrims of St. Mary's," whose brightest scenes and best memories are imperishably connected with the Jesuits' name.

Such antecedents, though not ashamed of, I certainly should not have adverted to, had not an attempt been made, by a fabricated oath and its *et ceteras*, to cast an unjust and deadly odium upon a religious order of which I am at present Superior in Maryland. I cannot help seeing in this, an effort to render me and my brethren in religion, aliens at home and strangers by our own firesides. We are cruelly misrepresented by the framers of the above named oath. Were we more like the caricature made of us, I feel convinced that they would like us better than they do. Assimilation would beget affection. Still, while with a very little heartache I forego their affection, a due respect for the opinions of men of good will, moves me to make brief declarations of our tenets as Jesuits. For this purpose I will use the highest official authority and employ the language of our recently elected Superior General. I quote from an encyclical letter of his received a few days since:—

"The Society of Jesus being a Religious order, has no other doctrine, no other rules of conduct than those of the Catholic Church, as was publicly declared by my predecessor in 1847. In fact and in right, the Jesuits are and declare themselves entirely unconnected with any political party, be it what it may. Always and everywhere they say to all, by their teaching and by their conduct, 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.' (Mark, xii. 17.) Such are the principles which the Society of Jesus has always held, and from which it will never depart."

This is the definition of the Superior General, and his declaration alone is of authority for the whole Society.

I may yet refer to a still higher authority, the constitutions of our Society. These incapacitate a member from holding any office of dignity or trust in it, who intermeddles in any political affairs or business of state. (See Institute, Vol. 2, p. 380.) Here we see the constitutions of the Jesuits excluding them from the political arena and legislative hall.

Our churches and the liberty to do good must suffice for us; and whatever our enemies may say, faithful history and grateful hearts do and will yet witness in our favor.

Respectfully,

CHARLES HENRY STONESTREET, S. J.,
Provincial of Maryland.

BRIEF HISTORY OF THE "PIOUS FUND" OF CALIFORNIA.

Right of the R. C. Church of California to its portion thereof.

As "The Pious Fund of California" is now (September, 1902) before the international court of the Hague for arbitration, the following Brief History of the Fund is timely. It appears, too, appropriately in the pages of THE LETTERS *as this Pious Fund owes it origin to our Spanish Fathers who were the pioneer missionaries of California. Indeed so really was the Fund due to the labors of our Fathers, that it has seemed to some of Ours that efforts should be made to claim it for the Society. It will be seen, however, from this Brief History that the money for this Pious Fund was never given to the Society* qua tali, *but for the support of the Missions and the propagation of the Faith, and any income from it should be distributed to all those who since the Suppression of the Society have succeeded to it in this charge. It was for this reason that Very Rev. Father Beckx ordered Father Varsi, who was Superior of the California Mission at the time, to abstain from any effort to acquire it, as such a procedure would not only be imprudent but even unjust.*

This "Brief History" is written by Mr. John T. Doyle, a graduate of Georgetown of the class of '38, who has had charge of the case for the Bishops for many years and is still Attorney and Counsel for the Prelates interested.—Editor W. L.

From the time of the discovery of California in 1534 by the expedition fitted out by Cortez, the colonization of that country and the conversion of its inhabitants to

the Catholic faith was a cherished object with the Spanish Monarchs. Many expeditions for the purpose were set on foot, at the expense of the Crown, during the century and a half succeeding the discovery, but though attended with enormous expense, none of them were productive of the slightest good result. Down to the year 1697 the Spanish Monarchs had failed to acquire any permanent foot-hold in the vast territory which they claimed under the name of California.[1]

The success of the Jesuit Fathers in their missions on the north-western frontier of Mexico, and elsewhere, induced the Spanish Government as early as 1643[2] (on the occasion of fitting out an expedition for California under Admiral Pedro Portal de Casanate), to invite that religious order to take charge of the spiritual ministration of it and the country for which it was destined, and they accepted the charge, but that expedition, like all its predecessors, failed.[3]

The last expedition undertaken by the Crown was equipped in pursuance of a royal *cédula* of December 29, 1679. It was confided to the command of Admiral Isidro Otondo, and the spiritual administration of the country was again entrusted to the Jesuits, the celebrated Father Kino being appointed *Cosmógrafo Mayor* of the expedition. Various circumstances conspired to delay its departure, and it only sailed on the 18th of March, 1683. Many precautions had been taken to ensure its success, but after three years of ineffectual effort and an expenditure of over 225,000 dollars, it was also abandoned as a failure, and at a *junta general*, assembled in the City of Mexico under the auspices of the Viceroy, wherein the whole subject was carefully reviewed, it was determined that "the reduction of California by the means theretofore relied on was a simple impossibility,"[4] and that the only mode of accomplishing it was to invite the Jesuits to undertake its whole charge, at the expense of the Crown. This proposition was made; but it would seem that the conduct of the royal officers, civil and military, must have contributed to the previous failures,[5] and probably for that reason, it was declined by

[1] Venegas, "*Noticia de la California y de su Conquista*," etc., vol. 1, pp. 142–240; Madrid, 1757.

[2] See Letter of October 13, 1643, from Garcia Sarmiento y Sotomayor, the Viceroy, to Fr. Luis de Bonifaz. Venegas, vol. 1, p. 213.

[3] Id. ib., 216.

[4] Id. ib., 213, 218, 219; 236, 237. Greenhow, *Oregon and California*, 98 99. Forbes, *California*, p. 13.

[5] See, for instance, Father Kino's diary *die* May 1, 1684, in "*Documentos para la Historia de Mexico*," 4th series, vol. 1, p. 460.

the Society, although the services of its members as missionaries were always freely placed at the disposal of the Government.

Individual members [6] of the Society, however, animated by a zeal for the spread of the Christian faith in California, proposed to undertake the whole charge of the conversion of the country and its reduction to christianity and civilization, and this without expense to the Crown, on condition that they might themselves select the civil and military officers to be employed. This plan was finally agreed to, and on the 5th of February, 1697, the necessary authority was conferred on Fathers Juan Maria Salvatierra and Francisco Eusebio Kino, to undertake the reduction of California, on the express conditions, however: 1. That possession of the country was to be taken in the name of the Spanish Crown, and 2. That the royal treasury was not to be called on for any of the expenses of the enterprise, without the express order of the King.

In anticipation of this result, Fathers Kino and Salvatierra had already solicited and received from various individuals and religious bodies, voluntary donations called *limosnas*, or alms, contributed in aid of the enterprise. The funds thus collected were placed in their hands, in trust, to be applied to the propagation of the Catholic faith in California by preaching, the administration of the sacraments of the church, erection of church edifices, the founding of religious schools and the like, in a word, by the institution of Catholic missions there under the system so successfully pursued by the Jesuits in Paraguay, Northern Mexico, Canada, India, and elsewhere.

The earliest contributions thus obtained will be found detailed in Venegas' "*Noticia de la California*," vol. 2, p. 12. Besides sums given to defray immediate expenses, it was determined to establish a fund or capital, the income from which should form a permanent endowment for the Missionary Church. Towards this latter object, the first recorded contributions seem to have been by the congregation of N. S. de los Dolores, which contributed $10,000, and Don Juan Caballero y Ozio, who gave $20,000 more. These donations formed the nucleus of the fund destined for the propagation of the Catholic faith in California. It was increased from time to time by others, and in a comparatively few years attained mag-

[6] Venegas, vol. 11, pp. 9, 14, etc.

nitude and importance.[7] It was invested and administered by the Jesuits in pursuance of the trust on which it was confided to them, and its income was the source from which was defrayed the annual expense attending the Missions in California. In time, it acquired by common acceptance the name of "The pious fund of the Californias."

Among the most important contributions to the fund was one by the Marquis de Villa Puente and his wife who, in 1735, in addition to large previous donations conveyed to the Society of Jesus, by deed of gift *inter vivos*, estates and property of great value and productiveness.[8]

With Fathers Kino and Salvatierra were associated in the projected conquest, Fathers Juan Ugarte and Francisco Maria Piccolo; the former of these united to the zeal of the missionary a singular talent and aptitude for the management of business affairs, and he was accordingly at first constituted procurator, or man of business of the Missions, to reside at Mexico. The latter was of a noble Italian family, distinguished as a scholar, and a writer of elegant and perspicuous style.[9]

Father Kino was unable to accompany his associates to the scene of their labors, and the Mission was commenced by Fathers Salvatierra and Piccolo, who three years later were joined by Father Ugarte. It would be out of place here to follow these heroic men in their apostolic labors. Father Salvatierra embarked at the mouth of the Yaqui river in a crazy little schooner, and after a short voyage of nine days reached California. Landing in an unknown country, remote from all supplies and communications, this intrepid missionary accompanied by a corporal and five men, with three Indian servants,[10] deliberately aimed at no less an object than

[7] See the "*Papel anónimo*," and Father Palou's arithmetical comparison of it, with the "*Informe del Director general de Temporalidades y Fondo piadoso*," etc. "*Documentos para la Historia de Mexico*," 4th series, vol. vi. pp. 174, 175, 176, 590 and 597. *Id. ib.*, 564 and 565; Mexico, 1857. Nachrichten von der Amerikanischen halbinsel Californien, pp. 198, 200, 207, 214; Mannheim, 1772. *Noticia de la provincia de California en tres cartas, etc., Carta II. p.* 30 *et seq. Valencia*, 1795.

[8] Duflot de Mofras, "*Exploration du Territoire de l'Orégon*," etc., vol. 1, p. 267; Paris, 1844. (Text and note.)

[9] See his account of the early Missions furnished to the Audiencia Real of Guadalaxara, February 10, 1702, published in the "*Lettres édifiantes, etc., des Jésuites.*"

[10] Venegas gives the muster roll of the "*Armada.*" The names and additions of these pioneers were Don Luis de Torres Tortolero, commander-in-chief; Esteban Rodriguez Lorenzo (a Portuguese), afterwards for many years

the spiritual conquest of the whole peninsula, and the country to the north of it, up the coast as far as Cape Mendocino.[11] He was followed in a few weeks by Father Piccolo. The chronicle of the obstacles they surmounted, the privations, sufferings, and perils to which they and their subsequent companions were exposed, and in which some of them cheerfully perished, and of the success they finally achieved, is as full of romance, interest, and instruction as any in the annals of the New World. Besides the chief object of bringing the native population into the fold of the church, which was kept steadily in view, these remarkable men never lost sight of the interests of learning and science; they observed and chronicled all that was of interest in any branch of human knowledge, or capable of being useful to colony or mother country. It is a hundred years since the Jesuits were expelled from Lower California, yet to this day, most that we know of its geography, climate, physical peculiarities and natural history is derived from the relations of these early Missionaries. By kindness and instruction they gradually overcame the hostility of the native tribes, and during the seventy succeeding years gradually extended their Missions from Cape San Lucas up the peninsula, to the northward, so that at the period of their expulsion, they had established those of:—

San José del Cabo, Santiago de los Coras, N. S. de Loreto, San José Commundu, La Purisima de Cadegomo, N. S. de Guadalupe, Todos Santos, Francis Xavier, Santa Rosa de Muleje, San Ignacio, Santa Gertrudes, San Francisco de Borja, Santa Maria de los Angeles.[12]

All these, with that of San Fernando de Villacata, founded by the Franciscans in May, 1769, on their march to San Diego, were all the Missions of Lower California.

At this time the interior of Upper California was unexplored, and its eastern and northern boundaries uncertain. The outline of the coast had been mapped with more or less accuracy, by naval exploring expeditions

captain of the presidio; Bartholome de Robles Figueroa, a Creole of Guadalaxara; Juan Caravana, a Maltese sailor; Nicholas Marquez, a Sicilian sailor, and a Peruvian Mulatto named Juan. Vol. 2, p. 17.

[11] Venegas, vol. 2, pp. 75, 76.

[12] An interesting *Informe* on the condition of these missions will be found in the "*Documentos par la Historia de Mexico*," 4th series, vol. vi. pp. 137 and seq. For the mode of life of the missionaries, the hardships they underwent, and the perils to which they were exposed see Venegas, "*Noticia de la California*," etc., *passim*, and a portion of the private diary of Father Kino, in vol. 1 of the same series of the "*Documentos*," etc., pp. 403 and seq.

fitted out by the Crown, and by the commanders or pilots of the Philippine galleons, which, on their return voyages to Acapulco, took a wide sweep to the north, and sighted the leading headlands from as far as the "Cabo Blanco de San Sabastian," down to Cape San Lucas. The whole coast, as far north as Spain claimed, was called by the name of California.[13] The "pious fund" continued to be managed by the Jesuits, and its income applied in conformity to the will of its founders, and the Missions of California remained under their charge down to 1768, in which year they were expelled from Mexico in pursuance of the order of the Crown, or pragmatic sanction of February 26, 1767. Their missions in California were directed by the Viceroy to be placed in the charge of the Franciscan Order. Subsequently a royal *cédula* of April 8, 1770, was issued, directing that one-half of these Missions should be confided to the Dominican Friars; in pursuance of which, and a "*concordato*" of April 7, 1772, between the authorities of the two Orders, sanctioned by the Viceroy,[14] the Missions of Lower California, and the whole spiritual charge of that peninsula, were confided to the Dominicans, and those of Upper California to the Franciscans. The income and product of the "pious fund" was thereafter appropriated to the missions of both Orders.

The Church, when first established in Upper California, was purely missionary in its character. Its foundation dates from the year 1759; in July of which year, Father Junipero Serra, a Franciscan friar, and his companions, reached the port of San Diego, overland, from the frontier Mission of Lower California, and there founded the first Christian mission, and first settlement of civilized men, within the territory now comprised in the State of California. Their object was to convert to christianity and civilize the wretched native inhabitants, sunk in the lowest depths of ignorance and barbarism. In pursuit of this they exposed themselves to all the perils and privations of a journey of forty-five days across an unexplored wilderness, and a residence remote from all the conveniences and necessaries of civilized life, in the midst of a hostile and barbarous population, who requited the charity of the christian missionary, with the crown of christian martyrdom.[15]

[13] Greenhow, *Oregon*, etc., pp. 9, 105, etc.

[14] *Documentos par la Historia,*" etc., *sup.* vol. vi, p. 187.

[15] See the martyrdom of Father Luis Jayme, at San Diego, Nov., 1775, "*Vida del Padre Junipero Serra,*" chap. xl., p. 176 *et seq.*

Father Junipero and his followers established missions among these barbarous people, from San Diego as far north as Sonoma, at each of which the neighboring tribes of Indians were assembled and instructed in the truths of the christian religion and the rudiments of the arts of civilized life. The missions of Upper California, and the dates of their foundation, were as follows:[16]

San Diego, 1769, San Luis Rey, 1798, San Juan Capistrano, 1776, San Gabriel, 1771, San Antonio, 1771, Sant Ynes, 1802, San Miguel, 1797, San Buenaventura, 1782, San Rafael, 1871, La Soledad, 1791, Santa Bárbara, 1786, La Purísima, 1787, El Carmelo, 1770, San Luis Obispo, 1772, San Juan Bautista, 1797, Santa Clara, 1777, San José, 1797, San Francisco de Assis, 1776, San Fernando, 1771, Santa Cruz, 1791.

The Missions were designed, when the people should be sufficiently instructed, to be converted into parish churches, and maintained as such, as had already been done in other parts of the Viceroyalty of New Spain; but in the mean time, and while their missionary character continued, they were under the ecclesiastical government of a President of the Missions. Father Serra was the first who occupied this office, and the Missions were governed and directed by him and his successors as such, down to the year 1836, when the authority of this officer was superseded by the appointment of a bishop, and the erection of the Californias into an episcopate or diocese.

Francisco Garcia Diego, the last President of the Missions of Upper California, was also the first bishop of the new diocese.

The text of the decree or pragmatic sanction expelling the Jesuits from the Spanish dominions, is very brief. The only provision on the subject of property contained in it, is in the words "*y que se ocupen todas las temporalidades de la compañia en mis dominios.*"[17] Under this provision, the Crown took all the estates of the Order into its possession, including those of the "pious fund;" but these latter constituting a trust estate, were of course taken *cum onere*, and charged with the trust. This was fully recognized by the Crown, and the properties of the "pious fund," so held in trust, were thereafter managed in its name by officers appointed for the purpose, called a "*junta directiva.*" The income and product continued

[16] For details of the early missionary efforts in Upper California, see "*Relacion histórica de la Vida, etc., del V. P. F. Junipero Serra;*" Mexico, 1787.

[17] Lafuente, "*Historia General de España,*" vol. xx. pp. 175 and 176; Madrid, 1858.

to be devoted, through the instrumentality of the Ecclesiastical authorities, to the religious uses for which they were dedicated by the donors.

On the declaration of Mexican independence, Mexico succeeded to the crown of Spain as trustee of the "pious fund," and it continued to be managed, and its income applied as before, down to September 19, 1836, when the condition of the Church and of the missionary establishments in California seemed to render desirable the erection of the country into a diocese or bishopric, and the selection of a bishop for its government. The Catholic religion being the established religion of Mexico, and it being a known rule of the Holy See not to consent to the erection of new bishoprics in countries acknowledging the Catholic faith, without an endowment from some source adequate to the decent support of the bishopric, the law of the Mexican Congress of Sep. 19, 1836, was passed,[18] which attached an endowment of 6000 dollars per year to the mitre to be founded, and conceded to the incumbent when selected, and his sucessors, the administration and disposal of the "pious fund." As it formed the support of the Church in his diocese, and the missionaries and their flocks were all his spiritual subjects, and his only ones, this under the Canon law was a natural result, and its expression merely serves to mark clearly the recognized destination of the fund.

In pursuance of the invitation held out in this enactment, the two Californias, Upper and Lower, were erected by his Holiness, Pope Gregory XVI., into an episcopal diocese, and Francisco Garcia Diego, who had until that time been president of the Missions of Upper California, was made bishop of the newly constituted see; as such he became entitled to the administration, management and investment of the "pious fund" as trustee, as well as to the application of its income and proceeds to the purposes of its foundation, and for the benefit of his flock.

On February 8th, 1842, so much of the law of Sep. 19, 1836, as confided the management, investment, etc., of the fund to the bishop, was abrogated by a decree of Santa Anna, then President of the Republic, and the trust was again devolved on the State; [19] but that decree did not purport in any way to impugn, impair or alter

[18] De Motras, "*Exploration,*" etc., vol. 1, p. 270. Arrellaga, "*Leyes de Mexico,*" 1836, p. 107.

[19] Arrellaga, "*Coleccion de Decretos y Ordenes, etc., que dictó el Gobierao Provisional en virtud de las bases de Tacubaya,*" vol. 1, p. 334 Mexico, 1830.

the rights of the *cestuis que trust*; on the contrary it merely devolved on certain government officers the investment and management of the property belonging to the fund, for the purpose of carrying out the trust established by its donors and founders.

On October 24, 1842, another decree was made by the same provisional president,[20] reciting the inconvenience and unnecessary expense attending the management of the various properties belonging to the "pious fund," through the medium of public officers, and thereupon directing that the property belonging to it should be sold for the sum represented by its income (capitalized on the basis of six per cent. per annum) that the proceeds of the sale as well as the cash investments of the fund should be paid into the public treasury, and recognized an obligation on the part of the government to pay six per cent. per annum on the capital thereof thenceforth.

In none of these acts, as will be perceived from their language, was there any attempt to destroy or confiscate the property or impair the trust or the rights of the ultimate beneficiaries. On the contrary the object was distinctly expressed to be more completely and economically to carry out the benevolent intentions of the founders and donors.

The property of the "pious fund" at the time of that decree of October 24, 1842, consisted of real estate urban and rural; demands on the public treasury for loans theretofore made to the State; moneys invested on mortgage and other security and the like. The greater part of the property was sold in pursuance of the last mentioned decree for a sum of about two millions of dollars, the names of the purchasers are stated by Mr. Duflot de Mofras in his "*Elporation du territoire de l'Orégon et des Californies*," etc., to have been the house of Baraio and Messrs Rubio Brothers.[21] In the sale of the properties of the "pious fund," the demands existing in its favor on the public treasury for loans to the government were not included: the items of the capital of those loans due at that time, exceeded a million of dollars. Some of these had preceded the severance of Mexico from the dominions of Spain, but being debts of the viceroyalty of New Spain, were assumed and recognized as debts of the Mexican Republic, as well by the law of June 28, 1824,

[20] Arrellaga, "*Coleccion*," etc. *supra*, vol. 11, p. 150.

[21] Duflot de Mofras, vol. 1, p. 268.

as by art. vii. of the treaty of December 28, 1836, between Mexico and Spain.[22]

The interest on this capital must therefore be added to that on the proceeds of the sale, in ascertaining the arrears of interest due by Mexico to the "pious fund."

Whether money debts due by individuals and private corporations to the "pious fund," (investments on mortgage and the like), were included in the sale, or in the sum of two millions of dollars above given as its proceeds, we do not certainly know, but have reason to believe that they were not, but were collected by the Mexican Government. The interest on these sums should also be added in ascertaining the arrears of interest now due the fund.

The Bishop of California remonstrated earnestly against the decree of October 24, 1842, as a violation of his rights and of the terms of the above law of 1836; those terms were a fundamental condition on which the Holy See had consented to the erection of the bishopric; and therefore had the sacredness of a contract; and on the 3d of April, 1845, the General Congress passed the Act of that date, restoring to him and his successors, for the purposes of the trust, the properties of the fund yet remaining unsold.[23]

The transfer of Upper California to the United States by the treaty of Queretaro worked a change in the civil allegiance of the Church of Upper California to the United States; Mexico thereafter ceased to pay to it its portion of the interest on the Pious Fund, and these arrears were made the subject of a claim by the prelates then representing and governing the Church before the Mixed Commission constituted by the convention of 1868. The Mexican Republic was defended not only by the Hon. Caleb Cushing, whose position at our bar was so eminent, but also by one of its own most distinguished and able lawyers; perhaps the only member of the profession who in all its history acted as judge advocate of a court martial which sent an Emperor to execution. His previous position in the department of State in Mexico had made Don Manuel Aspiros familiar with all the documentary history of the Pious fund, and independent of the legal presumption of the truth of all adjudications of a competent tribunal there is the strongest presum-

[22] "*Derecho Internacional Mexicano—Coleccion de Tratados con las naciones estranjeras, Leyes, etc., formam el Derecho Internacional Mexicano,*" p. 516; Mexico, 1854.

[23] "*Coleccion de Leyes y Decretos publicados desde 1° de Enero 1844—Edicion del 'Constitutional,' No. 20,*" p. 101; Mexico, 1851.

tion of fact that no possible defense for his client escaped his learning, zeal and vigilance. I say nothing of the character of the distinguished umpire, who decided the case on a disagreement between the Mexican and American Commissioners. So far was Sir Edward Thornton from favoring us, that he admits, in his opinion, that his sympathy was with Mexico, and that he was moved by a consideration of "the troubles and difficulties to which Mexico and her government had been subject to for several years past" to refuse interest on arrears, for the principal of which he gave judgment, a tempering of justice with mercy which a legal tribunal would not have granted.

He ascertained the annual interest due to the Church of Upper California under the act of October, 1842, to be $43,080.99, and gave judgment for arrears of twenty-one years, amounting to nine hundred and four thousand, seven hundred Mexican gold dollars and seventy-nine cents. This included all sums due down to May 30, A. D., 1869, and has been fully paid. We are now claiming the sums accrued since the last named date, and the case appears strictly analogous to one wherein an annuitant, having filed a bill to enforce payment of his annuity, and obtained a decree establishing his right to it, and its exact amount, with orders to defendants to pay over a specific sum for arrears, down to a particular date, on further default being made, files a supplemental bill to enforce payment of the instalments accrued since the original decree. I can discover no difference between the two cases.

Having brought the history of the Pious Fund down to the present day, I feel that I ought not to omit from this memorandum, notice of a fact in Mexican history, which shows that so far from making here any extraordinary demand, we are asking nothing but what Mexico has solemnly recognized as a duty properly demandable from her by a foreign Government in a case precisely similar. Briefly told, it is this. The Philippine Islands having been conquered by an expedition from Mexico, were attached to that Viceroyalty. The Jesuits had missions in those islands like those of California, and one half the bequest of Señora Argualles, above mentioned, went to their support, the other half to those of California. After the establishment and recognition of Mexican independence, Spain demanded this Philippine Island fund from Mexico, for the missions within its dominions.

The justice of the claim was undeniable and the properties in which that fund was invested were turned over to the representative of the mission, one Padre Moran. Some portions of the real estate had, however, been sold by the Mexican Government during the troublous times of the revolution, and the proceeds used by it. For this an indemnity was demanded by Spain and accorded by Mexico, the amount fixed on being $115,000 for principal and $30,000 for interest thereon, which was agreed to and paid.

The convention is dated November 7, 1844, and its text is to be found in the "Colleccion de tratados con las Naciones estrangeres, leyes decretos, y ordenes que forman el derecho Internacional Mexicano," published in Mexico, in 1854, at page 516.

This convention expresses the judgment of Mexico as to what justice and international law required from her in her dealings with the subjects of the King of Spain; we ask only the same measure of justice for citizens of of the United States in a case absolutely parallel.

JOHN T. DOYLE,

Attorney and Counsel for the Prelates.

Such is the Brief History of the Pious Fund up to last May when an agreement was signed at Washington between Secretary Hay and the Mexican Ambassador to submit to arbitration the question of the further payment of the interest. The United States, on behalf of the Catholic Bishops, claims this further instalment of the interest, and that the original claim was just. Both of these claims the Mexican Government denies. The question is now before the International Convention at the Hague, the opening meeting having taken place on September 1. The Archbishop of San Francisco left California towards the end of July to be present at the sessions of the court whose decision is to be announced within thirty days after the last meeting.

SIMILARITY BETWEEN THE LANGUAGES OF THE TEN'A OF ALASKA AND OF THE NAVAJOS OF ARIZONA.

A second Letter from Father Julius Jetté.[1]

St. Peter's, Nulato,
March 16, 1902.

Dear Rev. Father,
P. X.

I sent to your address, through the last mail a long, hurriedly written letter. My reason for haste was that one day's delay might result in one or two month's delay before it reached you, as the mail was liable to be stopped in one of the Upper Yukon stations. And I do not think that old material would be highly relished by your readers. Now this letter has a chance to go through by winter service, and may probably reach you almost as soon as the others. If so, it may prove of use, to complete the explanatory note on my pretended discovery. I send the remainder of the comparative Table I was copying when the mail carrier interrupted my work. Besides, I may be allowed to add the following particulars, about the date of the discovery. In a volume printed in 1900 at the Government Printing Office, Washington, and entitled *Compilation of Narratives of Explorations in Alaska*, occurs a Report of Lieut. Henry T. Allen, Second Cavalry, U. S. A., on, *A Military Reconnoissance of the Copper River Valley in 1885*. The author, having investigated the language spoken by the natives of the Copper River, whom he calls *Atnatanas*, or according to the Russian denomination *Midnooskies*, says: "The following limited vocabulary may serve to give a faint idea of the nature of the language. The annexed numerals of the White Mountain Apaches, as obtained from Lieut. T. B. Dugan, U. S. A., who was ten months in the San Carlos Reservation, show an astonishing similarity to the same of the Atnatánas, which I trust may lead to a more thorough investigation of the matter. On further comparison of our respective limited vocabularies, a few nouns almost identical in sound and meaning were found to exist." And in a foot note he adds: "Since writing this I have learned from Mr. O. T. Mason, Director of the Ethnological Department of the Smithsonian, that the relationship of the Tinneh family with the Southern Indians was discovered by Mr. Turner many years since." (pp. 474 and 475 of the *compilation*.) Would that the hasty

[1] See June Number, p. 79, for the first Letter.

praisers of my alleged discovery had consulted a competent ethnologist before passing their verdict on a matter with which they are evidently unfamiliar! Unfortunately our Catholic periodicals, in their well-meant admiration of Catholic workers, and their praiseworthy zeal to make missionary work known and appreciated, too often show a great want of critical spirit, and lavish inconsiderate praise which is a discredit both to themselves and to the people spoken of. I hope Your Reverence will be able to publish this note together with my foregoing letter. Recommending myself to your prayers, etc.,

Yours in Xt.,

JULIUS JETTÉ, S. J.

COMPARATIVE TABLE—continued.

TEN'A	NAVAJO
se-tłura, my hair	si-ts'i, my hair
es'on, I eat	ash-ā, I eat
se-tłena, my bone	si-ts'in, my bone
ko, bow, arrrow	ka, arrow
etł-bats, I boil	yish-bezh, I boil
etł-tał, I roast	as-t'ēs, I roast
nes'oih, I go, ne'es'o	nash-a, I walk
nes-baih, I swim, n'-es-ba	nash-be, I swim
tlo es-la, I give f. i. a rope	yo ish-łé, I lose, f. i. a rope
tlo ne-la, thou givest	yo an-łé, thou losest
tlo a-la, he gives	yo i-łé, he loses
tlo ras-lo, I gave	yo i-lá, I lost
tlo rein-lo, thou gavest	yo in-lá, thou lostest
tlo rei-lo, he gave	yo ayi-lá, he lost
tlo taras-łał, I shall give	yo adesh-łeł, I shall lose
tlo terei-łał, thou wilt give	yo adi-łeł, thou wilt lose
tlo to-łał, he shall give	yo ido-łeł, he will lose

In the compared verbs it will be readily noticed that they are similarly structured, each of them being made of a final syllable, or root syllable, *la* or *łe* before which comes the pronoun, and ahead of this one a prefix, *tlo* or *yo* in the instances, giving to the root meaning all its determination. The unprefixed *esla*, in Ten'a means in a very general way: I move or dispose of, *tlo* conveys the motion of gift. The verb *I lose an-tesla*, is built in the same way and I might as well have compared it with the Navajo *yo-ishlé*, were it not that the prefix *an* calls for the introduction of what I call a fitting *t* in the pronoun part, thus taking off the similarity between the Ten'a and Navajo verb pronouns. To preserve this, and thus afford a fuller material for comparison I have chosen *tlo esla* in which the verb pronouns have their simplest form.

SAINT STANISLAUS DECLARED PATRON OF ALL OUR NOVITIATES.

A Letter from Father Joseph O'Callaghan to the Novices at Frederick.

We are indebted for this letter to Father O'Rourke, who had it copied for THE LETTERS *from the original which is preserved at Frederick. It will be read with interest by all who knew or have heard of Father O'Callaghan and will serve to recall to Ours the fact that all our novitiates have been solemnly put under the special patronage of St. Stanislaus. It will be remembered that Father O'Callaghan was Master of Novices at this time and had been sent as Procurator to the Congregation held at Rome in November, 1868. He was killed at sea as was narrated in the letter of Father Keller published in our June number, page 22, so this letter may be regarded as his last word to his Novices.—Editor W. L.*

ROME, 24th November, 1868.

MY DEAR BROTHERS IN CHRIST,

P. C.

I should think myself wanting in the paternal regard you have a right to expect from me, if I omitted to remind you that in my remote absence from you I do not forget you, and especially if I neglected to communicate at once what will, I am sure, give you all a deep and abundant consolation. The Procurators of the different Provinces were invited yesterday with Very Rev. Fr. General and his Assistants and Secretaries to the Novitiate for the commemoration of the Centenary of St. Stanislaus. Our Beloved Father had prepared an act of homage to your Blessed Patron, most grateful and glorious to him, and to us all, but chiefly to the Novices, full of promised benedictions. It was a solemn declaration and establishment of the patronage of St. Stanislaus over the Novitiate at Rome, and all the Novitiates of the Society. The following was the order of the Ceremony: After the recreation we went to the beautiful church, which still wore the festival dress in which it had been adorned for the day and the octave of your dear Saint; torches were distributed to the Fathers, the *Veni Creator* was

chanted in unison, followed by the usual oration. Very Rev. Fr. General then ascended a temporary pulpit, and after a brief address solemnly proclaimed St. Stanislaus Kostka Patron of all the Novices, and all the houses of Novitiate of the Society, while the Fathers standing with their lighted torches bore witness to the act, and with devout and joyful hearts accepted the designation as a guarantee of new and special blessings for the hopes of the Society. The *Te Deum* was then recited, a fervent prayer offered to Saint Stanislaus that he would show his acceptance of the honor we desired to pay him by manifesting his protection, and as a conclusion Very Rev. Fr. General gave Benediction of the Blessed Sacrament. It was a touching ceremony, a gathering of the Society in the persons of deputies from all the Provinces, about the tomb of the youngest of her sainted children, which we may surely regard as an augury of increase. I hope to obtain from our Very Rev. Father an official communication of this act, [1] and the words of his address to bring to you, and we will inaugurate our Saint as our *recognized* patron, with, I trust, an increase of devotion, and a new effusion of his spirit upon us. Still let me exhort you even now to rejoice in this commemoration, to embrace with redoubled affection your life of imitation and resemblance, and to exalt by your loving veneration, but more by your exact study and practice of his virtues, the angelic leader who is given you. May I not promise you on the part of St. Stanislaus, that in return for this accidental glory given him by the Mother he chose and loved on earth with heroic affection, he will obtain for every province of the Society some signal and special graces? And since we all ask this bounty for the Novices, will you not experience it, by seeing your number increased, and feeling the love and spirit of your vocation growing within you? At least you will have a new and powerful motive of confidence in praying to your Patron, since you can now represent to him that he is your patron not by tacit consent only, but by the express appointment and order, so to speak, of the Society, whose obedient son he chose to be.

The feast of St. Stanislaus was celebrated with the usual solemnity and devotion at S. Andrea. The number of priests coming to celebrate Mass at his altar was so great on the day itself, that I renounced my claim for

[1] As Father O'Callaghan was killed at sea he was unable to bring this address to his novices, nor has one been found at Frederick. It was printed in the "Letters and Notices" for March, 1869, and is reproduced at the end of this article.

that day, but on the following I offered the Holy Sacrifice at that altar for you. In my other Masses at St. Peter's, St. Aloysius', B. Berchmans' and St. Ignatius' altars, I have always specially remembered you. You do not, I am confident, forget me and my necessities in your pious prayers.

I judge that I shall be able to leave Rome and begin my homeward voyage in the week of the Immaculate Conception, after spending that feast here. This week the Fathers of the congregation are promised an audience with the Holy Father. Perhaps I may have the favor of a special private one, and so be able to ask for you a direct blessing. I have seen His Holiness but once since my arrival. He was passing in his carriage, and though his enemies love to report him in bad health, he looked better than when I before saw him. Very Rev. Fr. General told us the other day that he often expresses his love for the Society, as do the greater part of the prelates and distinguished persons of Rome.

Fr. Cicaterri will have told you, I presume, of the great festival of three days just concluded in our church here, in honor of B. Spinola and his companions. It was truly a feast of triumphant devotion. Fr. General had the kind thought of reserving it for our coming.

It is time to end my letter. God be with you, all and each one, to relieve each spiritual necessity and bestow every needful grace. Whatever you desire in the name of our Lord, and for your advancement in perfection, I embrace in my daily oblation of the Divine Victim. Pray also for Your affectionate Father in Christ,

To the Novices. JOSEPH O'CALLAGHAN, S. J.

FATHER GENERAL'S ADDRESS.

"We are all well aware, and remember with gratitude, Rev. Fathers and dearest Brethren in Christ, that a striking favor was conferred on us by the divine Goodness, when Stanislaus Kostka, at the command of the Virgin Mother of God, entered the Society, and in this house crowned a most saintly life with a most happy end. The Tercentenary of the death of the blessed youth having come around, wishful to show to our loving Patron some proof of our grateful memory, out of the many ideas which presented themselves to us, we at last resolved that this very year we would take advantage of the Congregation of Procurators to solemnly proclaim Stanislaus Kostka the Patron of our Roman and of all our Novitiates.

"I will allude in a few words to the reason of our resolution. All know that our Novices hold Stanislaus for their

Patron. For at the very time St. Francis Borgia, in obedience to the wishes of the Second General Congregation, was meditating the founding of a House for Novices, in which they might be all brought together from the various residences in which they were scattered, and just when a pious lady had by divine guidance given as a suitable site the very spot where we are now standing, the B. Peter Canisius sent Stanislaus to Rome. So it fell out that Stanislaus was the first, or one of the first, who lived in this house. Here he far surpassed his comrades, though they too were of distinguished sanctity; and, outrunning them all by a race that was quickly over, was the first to wing his flight hence to Heaven—the first to be buried in this Church. And it would seem as though Stanislaus had chosen this to be a lasting resting-place for his relics, which no changes of times or circumstances should alter. For though, about the close of the last century, to shield it from the outrages of the impious, the body of the sainted youth was taken away and carried to Vienna, and even to Zagabria, it would not remain absent; but as soon as possible, some six years after, came back to its old home. And thus, when the Society was restored by favor of Pius VII., and recalled to this house, he whom it had left at its suppression, as the guardian of his home, was found here on its return, to welcome it back, and to him it intrusted the ever-increasing numbers of its Novices. We need no more to prove that Stanislaus has been given by God in a special way as the Patron of this and our other Novitiates. Still, though it is certain that Stanislaus is fervently honored by all the Novices of the Society of Jesus, as a most finished model of virtue, and as a patron ever ready in our need, and that he on his part repays this homage with endless favors, still the solemn declaration we are now about to make will cause a fresh increase of devotion in our Novices towards the Saint; and will, at the same time, be a new proof of gratitude, which will bind our most liberal Patron more and more to favor our Novitiates. The news of this declaration, when carried by the Fathers, who have been sent by the whole Society to Rome, to their various provinces, will not only call forth the heartfelt approval of all our Novices, but will be a new incitement to imitate the virtues of St. Stanislaus. Let then St. Stanislaus be solemnly declared, as he is hereby declared, by a new title—the Protector, the Patron, the Leader of all our Novices. Let them receive this as a special gift from their mother, the Society of Jesus, and by it may their hearts be set on fire with love of their vocation and desire of virtue. And do thou, O Tenderest Brother! be pleased to accept this tribute of reverence from the Society, and as in life you held it as your mother dearer to you than your very sight, so now amidst the storms by which she is tossed, from Heaven protect and ever defend it. Amen."

THROUGH LOURDES, MANRESA AND CEYLON TO COCHIN.

Notes of Travel from Letters of Father John Ross, S. J.

For the first of these letters we are indebted to the "Letters and Notices" for July; for the second letter to Father Dasnoy, Professor of Scripture at the Pontifical Seminary for all India at Kandy, under the direction of our Belgian Fathers. Father Ross belongs to the Province of England and has been sent to Cochin in answer to a request made to Very Rev. Father General by the Bishop of Cochin for an English Father to transform his high school into a college. Father Ross stopped some days in Ceylon and on reaching Cochin sent a letter to the Superior of Kandy from which we print several extracts. Cochin is one of the dioceses of India which is subject to the Patriarch of Goa. The Bishop is a Portuguese and with the aid of three of our Portuguese Fathers conducts the high school.—Ed. W. L.

Colegio de les Missioneros,
Manresa, Cataluña, Spain.

DEAR REV. FATHER PROVINCIAL,[1]
P. X.

LOURDES.

To begin from the begining. I went straight to Paris, and instead of staying the night there went on to Lourdes. It was only a few miles out of my way when at Bordeaux, and I preferred spending a night there, rather than in Paris or Bordeaux, especially since I had been told in Portugal, that our French Fathers wished to avoid receiving any visitors, as they were anxious not to draw attention to their whereabouts. I got to Lourdes about 5.30 a. m. of the 30th, had a bath at the Hotel de la Chapelle, and went to the Grotto. A Belgian pilgrimage was taking place at the time of my arrival, and the cripples who came to put themselves in the hands of our Blessed Lady—often after human remedies had proved of no avail—joined in a solemn service at 2 p. m. and a proces-

[1] This letter is addressed to the Father Provincial of England.

sion, during which each patient received a blessing from the monstrance which was carried round by the priest.

Miracles, I am told, are so common here that the people receive the news of a fresh one without surprise. The good landlord of the Hotel de la Chapelle assured me that, during the time of the great pilgrimages, there were sometimes four and five a day. He had had many cripples wheeled in bath-chairs to and from his hostelry, and one fine day they walked in unaided.

A Belgian pilgrimage was taking place at the time of my arrival, and of course, like the Jews of old—and most moderns, too, for the matter of that—I was anxious to witness how God comes to the aid of his suffering children when human help had failed them. Though I cannot say that I saw what is called, in the strictest sense, a miracle, yet I came within as near seeing one as is possible. I had not seen the girl who was cured, before the event occurred. An old friend and myself were coming along the main street of Lourdes about four o'clock, a downpour having prevented our going to the Grotto where all the pilgrims congregate, and where each invalid lining the horse-shoe space in front of the Rosary Church receives in turn a blessing from the Sacramental Presence of our Lord in the monstrance, when we were met by a crowd of men and women, evidently under the influence of some great and startling event. I remembered remarking to my friend—though I felt somewhat ashamed of it afterwards —"This is a bit like the Salvation Army." The crowd kept increasing, and when I saw some priests mingling with the throng, I asked what had happened. The answer was that a miracle had been wrought! My friend and myself followed the crowd which was heading for a Hospice under the charge of some nuns. On arrival at the gates, I found that the men were denied admission, but one of the Belgian priests took us under his charge, and we went in. The Reverend Mother assured me that a young woman of some thirty years of age had been cured, and if I would wait till the dining-hall was cleared I might interview the late patient. The latter then told me she had been ill for ten years and eight months, and her right foot had during that period never touched the ground. She had not been able to use crutches for more than eight months, and during ten years had spent her time either in bed or in a chair. The femur, she said, had pushed its way against the ribs, and thus made her right foot some ten centimetres shorter than the other. This young person had been to Lourdes several times previous-

ly, but had never felt so unwell as she did in the train during the last journey. I afterwards learned that the doctors accompanying the pilgrimage never expected she would reach Lourdes alive. After the second bath she took, her injured leg had lengthened two centimetres, and during the third God and our Blessed Lady had wrought her cure. Independent evidences gathered from the Curé of her village, and from many of her acquaintances, corroborated all that she said. The Curé had frequently taken her Holy Communion during a number of years, and, in fine, five doctors had given her up. I myself saw the young woman walk about as if she had never been crippled, and I was so absorbed in her narrative that I held her crutches in my hand while she was speaking to me. I only perceived this when the Mother Superior came to me, and laughingly said, "Je vois mon Révérend Père que les instincts nationaux sont forts chez-vous. Vous avez envie sans doute d'emporter ces béquilles, mais elles appartiennent à la Ste. Vierge. Allons donc s'il vous plaît," and so she took the crutches from me. The following day a commission of six doctors, permanently retained at Lourdes for reporting on each alleged cure, gave it as their unanimous opinion that the young woman had been made whole, and that all symptoms of the heart complaint from which she previously suffered had entirely disappeared, leaving no manifest traces behind it. *Manus Domini non est abbreviata.* A further conversation which I had with the person cured gave full confirmation to what I had previously heard. After a drive to the old Benedictine Abbey of Bertheram, famous for its *Via Crucis*, where the fourteen Stations constitute so many chapels built into the mountain-side, I said good-bye to Lourdes —truly a spot of hallowed memories if there be one on earth.

Barcelona.

From Lourdes to Barcelona is an easy journey. Leaving Lourdes at 6.30 p. m., I said Mass next morning at our College at Barcelona. We have two Colleges in Barcelona one at Sariá, a few miles outside the city, and the other at Laurea, in the very heart of the new city. I have seen both, and they are well equipped and up to date. Sariá has nothing to learn from Stonyhurst by the way of being up to date in material appointment, whilst the Laurea, being for day-boys and *demi-pensionnaires*, is certainly abreast of any of our Belgian schools of a like nature that I have seen. To say this much is to give it great

praise. Nearly all boys of the better families round about here are gathered into our colleges and turn out for the most part a fine set of God-fearing men. At the University of Barcelona they are quite a force to be reckoned with, and do much good in an indirect way. I came to Spain with the notion that our Fathers have not much to do, but I found, on the contrary, that our church is a bee-hive of spiritual industry. I have said Mass at all hours in our church, from 5.30 till 8 o'clock, and I don't think there ever were less than some hundreds present—and frequently quite a large gathering. There is a Sodality of Young Men attached to the church which numbers over a thousand members. The rank and file comprise our old boys. University professors, military and professional men of all ranks swell the numbers and make the Sodality to be dreaded by non-Catholic politicians. During the month of May, sections were told off to go to Holy Communion daily, and the numbers that came would surprise you. May, of course, is the Sodalists' month, and well did they show how they realized it. Talking casually to the Brother Sacristan of the number of Communions, he told me that twenty-five thousand five hundred hosts had been consecrated during the month of March, that May would yield a still greater number, and that June, the month of the Sacred Heart, would be greater still. I began to understand why the impious press raved against the Society in Barcelona—why the anti-Catholic mob in this city directed its efforts against the Jesuits. We are training up a generation of men, imbued with Catholic principles and Catholic instincts, and as one of the anti-Catholic leaders of opinion here said, "unless we prevent any further progress on Jesuit lines, in twenty years it will be to late." The children of this world are wise in their generation. Barcelona is the first city of Spain in commerce, in wealth, in material progress. The new town compares not unfavorably—judging from the outward appearances—with Paris. Its shaded and broad avenues stretching from the mountains down to the sea beach; its miles of palm-trees and elms stretching in every direction, and the princely buildings lining it on every side, the whole lighted up by a southern sky, place it in the fore-front of the towns of Europe. A Stuttgart professor of many years' sojourn in Germany whom I was showing over the College here, told me there was nothing like Barcelona in Germany. And I am bound to add, neither is there in England. It dates its prosperity from the Exhibition

held here in 1882. A town architect with princely salary was entrusted with its beautifying, and is doing for Barcelona what Napoleon III. did for Paris, and Paris has been his model.

The Society is not rich here in Jesuit memories. The church of the old Society is built on the same plan as St. Walburge's, Preston, only larger, and the ravages of time have been so slight that you might think it had been built but yesterday. It retains all its Jesuit attractiveness,—altars erected in memory of our Saints, and a business-like air down to the minutest detail. The old College has disappeared. First of all it served the purpose of a barrack, and then as time went on it was knocked down to make room for rows of fashionable shops. The present parish priest is a friend of Ours, and one of our Fathers is preaching the month of May from the identical pulpit whence so many of his brothers in times gone by did a like work. And this reminds me of a fact which I have not hitherto mentioned, that our Fathers here are in great demand as preachers. Certainly the Society has well earned the hatred of non-Catholics, and long may it continue to do so.

MANRESA.

After I had been a few days here, Father Rector suggested in his kindness that I might like to visit Manresa. Fancy any Jesuit not wishing to visit the cradle of the Society! Accordingly a nice little programme was made out for me. First of all I was to go to Montserrat, and then on to Manresa. The good Benedictine monks of Montserrat are fast friends of Ours, and make any son of St. Ignatius welcome within their walls. I left Barcelona by the 6.30 A. M. train for Monistrol — then took the Bogey line up the mountain, till we crested Montserrat. I had thought of saying Mass at ten o'clock. As luck would have it a Solemn Conventual Mass was being said, and I had to wait till 11.30. However, I succeeded in saying Mass at the altar where St. Ignatius spent his night-vigil, and with the shadow of our Blessed Lady, to whom he offered up his arms, falling over me. The statue is the identical one which spoke to St. Ignatius when in pilgrim's garb he vowed himself to God and our Lady's service. The Church was sacked by the forces of the first Napoleon and some years later was burned. The present Basilica occupies the same spot, though it is somewhat smaller in size. There is an arch outside the

present church which commemorates St. Ignatius' visit to the shrine, and the inscription is:—

B. IGNATIUS A. LLOYOLA HIC MULTA PRECE FLETUQUE, DEO SE VIRGINIQUE DEVOVIT. HIC TAMQUAM ARMIS SPIRITUALIBUS SACCO SE MUNIENS PERNOCTABAT. HINC AD SOCIETATEM JESU FUNDANDAM PRODIIT. ANNO MDXXII.

A stained-glass window, showing St. Ignatius offering his sword to our Blessed Lady, is to be seen in the chancel, and a fine painting by Brother Coronas, S. J., recently dead, lines the walls of the sanctuary. I do not remember whether I told the Brother Sacristan I was a Jesuit; I fancy I did, but could not say for certain. I was not asked to see over the monastery, nor share the good monks' hospitality, which I am assured would certainly have been offered me had they known I was a Jesuit. The weather was bitterly cold; the Sierra was covered with snow, and the mountains around presented a fairy scene under the cloudless sky. I left Montserrat at four, and went into the "country of St. Ignatius," as the folks around call it. Manresa! not the offshoot outside London, no unworthy descendant of the original, but the spot hallowed by the penances and visions of St. Ignatius himself, where God wrought such wondrous marvels in the soul of the cavalier-saint. What Mount Alvernia is to St. Francis of Assisi, Manresa is to St. Ignatius. Its every street is hallowed. Never a country road but some cross is raised in honor of our Founder; no church or wayside chapel but speaks of his presence.

On leaving the railway station, and just before crossing the old Roman bridge which spans the River Cardonero, and which St. Ignatius must often have trodden, is a simple wayside cross. After he had passed his sixty-second year the Saint remarked that the vision of heavenly things vouchsafed him by Almighty God as he prayed at the foot of that cross surpassed all understanding. Within a stone's throw is the chapel named La Guia, from the fact that our Lady is said to have pointed to the cave in Manresa, and ordered our holy Founder to retire thither. The whole country-side is studded with crosses where he prayed and where he himself admitted that God gave him a wonderful insight into spiritual things. There is the Cruz de la Calla, where the Blessed Trinity is said to have appeared to him; and also the Cruz de Cusbiyola, a landmark from afar, beneath which St. Ignatius

used to halt on his way to the chapel of Our Lady of Health. This cross has suffered much from rain and wind because of its exposed position. It was a place of meeting where the folk from the country-side gathered to hear the sermons that were preached beside it. It was close to this cross that St. Ignatius, when about to depart for the Holy land, made his first prophecy. Besides which we have the Cruz del Tort, near the Ancient Convent of St. Clare, and bearing around its base the legend:

HIC HA—BUIT S. IG—NATIUS—TRINITA.

and somewhat nearer the base:

TIS VISI—ONEM. 1522.

Before, however, leaving the subject of crosses, let me mention the Obelisk of St. Ignatius, standing near the Hospital of St. Lucia, where the Saint found hospitality and began his ministry to others by explaining Christian Doctrine to the young. The hospital is now partly in ruins. The stream called after our Saint runs by its crumbling walls, and by the bridge a sort of pyramid has been raised on stone, crowned by an iron cross. This was the first monument erected in honor of St. Ignatius. He had been dead but thirty years, and the process of his beatification had not been instituted; still his name was held in veneration by the good people of Manresa. A lengthy inscription runs:—

"To Ignatius Lloyola, son of D. Beltran Yáñez de Oñaz y Lloyola, and of Da Marina Sáez de Licona y Balda, Founder of the Priestly Family of the Society of Jesus, who being thirty years old, fought valiantly in defence of his Fatherland at the fortress of Pampelona, where he was seriously wounded, but by special watchfulness of Almighty God cured—inflamed with the desire of visiting the Holy Land—undertook this journey after taking a Vow of Chastity; and so having left behind him in the Church of the Mother of God, Mary of Montserrat, his soldier's arms—clothed with only a sack and a girdle around his loins; in this place first by fasting, tears, and prayers, merited the gift of grieving over his past sins, and began to take vengeance on them as a new soldier of Christ. To keep alive the memory of this noble deed for God's glory, and for the wondrous merit of his Order, John Baptist Cardona, a native of Valencia and Bishop Elect of Tortosa, as a sign of his tender devotion to the saintly Patriarch and devotedness to his

children, has raised this commemorative cross to a most notable worthy who has placed the whole Christian world under an obligation to him. Sixtus V. Pope and Philip II. His Catholic Majesty King of Spain."

There is no date to the inscription, but it must have stood there in 1588 or 1589, for Bishop Cardona was translated from the see of Vich to that of Tortosa, and only lived a few months in his new sphere of labor.

The spot to which every Jesuit hastens in Manresa is the Cave. Well may they call it the *Santa Cueva*, for thither went St. Ignatius to write the Spiritual Exercises at the dictation, as is piously believed, of the Queen of Heaven. The ledge on which St. Ignatius rested his MS. is still intact; the two crosses he cut in the sandstone are still to be seen, just as is the cross of St. Anthony of Padua, on the staircase leading to the choir in Lisbon Cathedral. An altar is in the cave, and I had the privilege of saying Mass three times there. In order to procure greater space, our Fathers have quite recently chiselled away about a foot from the floor, and heaps of stone from the cave are to be had for asking.

The cave selected by the Blessed Virgin herself as the place where St. Ignatius was to retire and hold such intimate intercourse with Heaven, must have been an earthly Paradise for our saintly Founder. Persons observed him there as he was rapt in prayer, striking his breast with a stone, like St. Jerome of old, or disciplining his body many a time in ecstasy, till death seemed to be imminent and he had to be conveyed to the hospital for treatment. People were alive in 1590 who remembered being sent by their parents to take bread to our Saint. It was here in 1522 that St. Ignatius wrote the Spiritual Exercises.

I was anxious to learn from the Fathers what direct evidence there was to show that St. Ignatius wrote the Spiritual Exercises at the inspiration of Heaven.[2] I was told the Judges of the Rota in the process of his beatification laid it down that, as St. Ignatius wrote them when all but illiterate, they felt constrained to admit that his knowledge was not naturally acquired, but supernaturally infused. I was also told that Father Lainez, his successor as General of the Society, Father John Polanco, his Secretary, and Father Peter Ribadeneira, always took it for granted when speaking to St. Ignatius that such was the case; that St. Ignatius himself told Sr. D. Armigant when

[2] See synopsis of Father Watrigant's article on this subject, vol. xxiv. p. 52.—*Ed. W. L.*

he was enjoying his hospitality, that our Blessed Lady had dictated certain passages to him.

No wonder then that the University of Paris was prepared to grant him his degree of D. D. before he had even finished his Philosophy.

To speak of Manresa in connection with our Saint and not mention the Capilla del Rapto would be strange indeed, for here it was that took place that wonderful ecstasy which lasted from April 5 to April 12, the eve of Palm Sunday, 1522. The room has been turned into a *chapelle ardente*. A recumbent figure of St. Ignatius on the spot where the ecstasy took place, the very bricks of the floor being identical with those on which he lay, though covered in by glass and railed around to prevent people damaging the spot. A picture over the altar symbolizes the events which are supposed to have taken place; an angel handing St. Ignatius a standard on which the Holy Name of Jesus is emblazoned, the heavens opened out before the *estatico* and the glory of the Society in the years to come. Father Angellini has written three inscriptions which are here found. The centre one is "Birthplace (*origines*) of the Society of Jesus." On the Gospel side, "This is the place where St. Ignatius rapt in ecstasy during eight days saw heavenly things. This chapel was built at the beginning of the seventeenth century, and restored in 1823." On the Epistle side, "D.O.M. This chapel was built by the clients of the Patriarch St. Ignatius in memory of his eight days' ecstasy, spent in contemplation of heavenly things."

A priceless relic of this church is the thumb of the right hand which wrote the Exercises.

The *cingulum* of St. Ignatius, given to a family which had befriended him, made from the reeds that grew in the River Cardonero, and probably by the Saint's own hand, is still in the keeping of the descendants of the family. This, too, as indeed everything else connected with St. Ignatius in Manresa, I made it my business to see.

—

SANTA CRUZ, COCHIN,
July 17, 1902.

DEAR REV. FATHER RECTOR.

GALLE.

You will remember that Father Cooreman of Galle had written inviting me to go and spend a few days with him as the guest of Mgr. Van Reeth. Previously, how-

ever, I wrote to the Asiatic Steam Navagation Co, requesting a telegram to be sent me, stating the time of the ship's sailing. If it could be a week late, I thought it might be two, and I did not want to return to Colombo and then have a few idle days to fill in. What a lonely journey between Colombo and Galle. The Railway runs the whole way skirting the sea-shore, and the thundering of the waves on the suddenly shelving shore rolls up a mass of waters that retreat only to return in still greater volume and majesty. The monsoon being on, the sea was lashed to fury, and the deafening thunder as it broke to surf upon leagues of stony beach created a fierce and overwhelming uproar. *Mirabiles elationes maris.*

It goes without saying that the genial Father Cooreman received me most kindly and here I renewed a friendship begun over twenty years back at Stonyhurst. It speaks well for the zeal and activity of our Fathers there, that since taking charge of the diocese of Galle, a noble church has been raised, which stands out as a land-mark from its lofty eminence, and is seen for many a mile out at sea. A convent which would stand comparison with many a similar Institution in Belgium has been built, and a devoted band of nuns from Belgium have charge of the girls. Though things spiritual do not as a rule keep pace with material progress, still, evidence of an advance is not wanting, and if the number of conversions from heathenism are not so numerous as one could desire, still the deepening of the spiritual life amongst the Catholics themselves is ever going on within the circle, and gives bright hopes for the future. In these days when more than formerly people preach by deed rather than word, and when the question is not so much what you believe, but how your belief influences your life, a compact band of natives instinct with Catholic life, though not very numerous, will have more effect upon their poor benighted countrymen, than a legion of half-baked so-called Catholics, with little to distinguish them from their pagan fellows, besides the name they bear. From the glimpses I got of their practical Catholicism I concluded that this was the case with the Catholics of Galle.

I found the convent girls—all natives—engaged in that thoroughly Belgian accomplishment, lace making. They must regard the convent as an earthly paradise, with its lofty, well aired rooms, scrupulously clean, all tending so powerfully to their moral and physical well-being. It

ought to be only a question of time when every place is filled up. I found here as elsewhere that Catholic training has little effect, at least immediately, on making heathens Catholic. The heathen like the Protestant in England, is ready enough to take advantage of the moral training which convent education secures his children, but beyond making them tolerant and broad-minded it frequently, indeed most frequently, has no other effect. I remember a teaching Sister in England who had spent over forty years in teaching in the elementary schools telling me that she only knew of two conversions directly and immediately traceable to her teaching. Let us hope that the harvest in this land of darkness will be more abundant.

I was still in Galle when news of the King's illness came upon us like a flash of lightening from a clear sky. Father Cooreman had to forego his decorations; not so the gentle Hindoo. He let off his gunpowder, beat his tom-toms, had his torch light processions and amused himself like the overgrown child he is as if nothing were amiss. I think he was quite right.

All too soon came the hour of my departure. On Thursday, June 27, I got notice from Colombo that the "Ranneé" would probably sail on Friday. Just fancy! probably sail. To Colombo, however, I went. The ship was in the harbor but would probably not sail till Sunday evening—perhaps it would be Monday before it left. It was all due to the monsoon; it was dangerous to place or discharge cargo with such a sea running. They had been seventeen days out from Calcutta, a thing unprecedented. So they worked at their cargo till midnight on Saturday, and started again at mid-night on Sunday with the result that we raised the anchor 11 A. M. on Monday. I had no idea of the force of the monsoon, till I began this last lap of my journey. The Ranneé was a ship 10,000 tons burden, that had been engaged in shipping stores and horses to S. Africa during the late war, but it was tossed about as if it were a fishing-smack in the troubled sea. We arrived off Cochin on Wednesday night, and the sea was very choppy—a ground swell with wind from the shore breaking over us. The skipper a genial kind soul, came to me next morning and said that I couldn't possibly go ashore that day—sea too rough—none of his ship's boats would live ten minutes in that sea. He would do his best to land me to-morrow, but it was just possible that they might have to take me on to

Bombay. So I spent Thursday idly, looking wistfully over the ships side, at the cocoa-grove of Cochin, and trying to locate the chief buildings through the glass. Everything seemed to be in league against me. However, all's well that ends well. The captain signalled ashore that a passenger wished to land, and asked them to send a surf boat. On the Friday then a boat manned with eight natives pulled out to the ship, and I found myself, after so many months of waiting on the shore where St. Francis Xavier began his labors.

I had experienced too much of Portuguese kindness when in Lisbon, to be surprised at the warm welcome I received here. Great things are expected here from the presence of an Englishman in the school. Let us hope that I may not prove a disappointment!

Cochin.

Cochin once possessed a College of the Society, and a fine Cathedral—a solitary column standing in the village is the silent witness of its former Catholicism. The ruins of the old College are complete, still the foundations keep above ground, and Mango trees now flourish where a community of the Old Society lived and labored. The Dutch passed over the land like a destroying angel, and razed to the ground every evidence of Catholicism even as they did in Ceylon. No! I am mistaken. A Church, St. Francis, built by the Portuguese in honor of the poor man of Assisi, and in which St. Francis Xavier probably preached, is still standing. The Dutch Calvinists stabled their horses there—even as their Calvinistic brethren of S. Africa stabled their horses in the Chapel of the Sisters of Nazareth of Newcastle during the late war, and after breaking everything they could lay hands on tore up the boards for firewood, and besmirched the walls with obscenity. Cochin has rebuilt its Cathedral, a really noble pile which it is hoped will be consecrated next May. The Catholics are numerous and devout, and outnumber any sect, be it Hindu or Mussulman, in the district. The school numbers some four hundred boys mostly Pagan, and starts with an infant school and takes the boy up to matriculation. We hope to improve upon this and qualify for the dignity of a college ere long. I am being sent by Superiors to Trinchinopoly to study the system there, also to Mangalore, with a view of introducing such modifications of our plan as may be thought

advisable. I am off to Trichy after St. Ignatius! The school here does not belong to the Society but is being farmed by Ours for the Bishop who speaks of shortly building a new college, when he is clear of anxiety with regard to his new Cathedral. The Bishop is most sympathetic and kind, and the native clergy take their cue from him. He invited me for ten days to Alleppey where I was his guest, and where Father Gil Vaz, S. J. is acting as Rector. Travelling has to be done by water, by inland seas, lakes, and backwaters; the accommodation would satisfy the most apostolic mind on the look out for mortification. The railway has just come to within a few miles of us, so perhaps competition may do something to lessen the overcrowding and raise the standard of decency on the boats. There is no grand scenery here like you have at Kandy—none of that vast expanse of vale and mountain which unfold themselves to view. Still, one feels the freedom of nature—for the lakes are on a grand scale, and the sea is ever murmuring its plaint in our ears. We have all the rich tints of color, on the wreaths of mist which enfold the cocoa and the mango groves which you have; the same shady paths with their stones moss-grown and dark, the trees loaded with foliage, the twisted gnarled trunks, springing from rocks, the huge serpentine creepers swinging overhead, and over it all, the sun seen through a haze just now, as in England, a picture of living beauty, light and shade, which fires the imagination of your stolid Northerner, and prints upon his mind a memory that time will find it hard to efface. But enough.

Give my kind regards to the community and

Oremus pro invicem.

Yours very sincerely,

J. Ross, S. J.

ST. JOHN'S COLLEGE, TOLEDO, OHIO

Like most of the institutions of our Society, our college at Toledo owes its existence and successful beginning to the efforts of those who have gone before us. For thirty years our Fathers have been engaged in parish work here in the city, and keeping in mind the wishes of our holy Founder regarding the furtherance of higher education, they prepared the way for our present institution. Toledo claims a population of 131,000, of whom about one-third may be Catholic. The latter realize the necessity of a college education for their sons, and in past years were obliged to send them to colleges outside the city. Canisius College at Buffalo received its annual contingent from Toledo, while other students from this city attended Detroit College, Notre Dame (Indiana), or institutions in Canada.

Finally the time came for this city to have a college of its own. The Rt. Rev. Ignatius F. Hortsmann, Bishop of Cleveland, who has always shown a warm interest in the work of our Fathers, desired the erection of St. John's, and the Catholics of Toledo gladly responded to the invitations of the Rt. Rev. Bishop and of the Fathers. The number of students on the opening day, Sept. 5, 1898, was 36, which number was increased by 18 during the following year. The third year's catalogue shows an average attendance of 70, while at the beginning of the scholastic year in 1901 we had 115 students.

The original building in which the college was opened had been a private dwelling, known as the Carrington Residence, which after some changes, was made to serve admirably well the new purpose for which it was destined. We had a sufficient number of class rooms, ample enough to accommodate all our students. In fact, receiving only such students as had finished the parochial schools, it was only at the beginning of September, 1901, when our classes comprised the four Academies, with two divisions in the lowest grade, that we began to feel somewhat hampered by want of room. The building is well situated; being almost in the centre of Toledo, it is

accessible from all parts of the city. Nearly all the street car lines pass within three blocks of the college, and though it is within a short distance of the business district, we are comparatively free from its din and bustle; and Superior Street which the college faces is still considered one of the finest residence streets in this part of the city. The lots adjoining ours were vacant, and were purchased the second year to facilitate a possible extension. Thus the choice of property had been a happy one. The fact, too, that it is situated at some distance from the parish church was also considered advantageous; for it prevented the college from being regarded as a mere parochial institution.

At the visit of the Very Rev. Father Provincial, Father Charles Schaeffer, the plans for a new building were discussed. A number of points had to be taken into consideration. Experience in other cities had taught us a lesson regarding the erection of an expensive building in an uncertain locality. In the course of years, when the commercial centre there had shifted, the situation proved entirely undesirable, and the college found itself placed in anything but agreeable surroundings. The same might after twenty or twenty-five years happen in Toledo, although our present situation is all that we could wish it. For this reason the architects, Messrs. Bacon and Huber, who have designed many school buildings, hospitals, etc. were ordered to plan an addition containing six class rooms, two reading rooms, a hall, chapel, gymnasium, toilet room, and engine room, and while admitting of further extension, the new wing was to be such as might possibly be converted into a tenement house should the surroundings prove unsatisfactory. The exterior of gray brick was to be modelled upon the tasteful design of the old residence. In July, 1901, the ground was broken for the foundations, and it took nine months to complete the building.

The new wing has a front of seventy feet with a rectangularly adjoining part of ninety-five feet. The building sets back some fifty feet from the walk, and the green lawn which stretches before it, with its few shrubs and flower beds, gives it an inviting aspect. The entrance, simple and solid, with two columns, is in harmony with the whole structure, and in the arch above the doorway may be read "St. John's College," surrounding in a semicircle the armorial bearings of Loyola. On the left side of the building as seen from the picture, is another entrance, the one chiefly made use of by the

boys as it opens upon the play grounds. The latter are not as ample as one might desire, but as St. John's is not a boarding college, an extensive campus is not an absolute necessity. The chief game of the students during the intervals of recreation is hand-ball, and for this purpose a large wall 20 x 30 feet has been erected, with courts on both sides, so that four games may be played at the same time.

Entering the college from the left side by the basement door, the first object to strike our eye would be the long row of bicycle racks which line one side of the spacious corridor, and directly below the main entrance, the cupboards of polished oak in which the students keep their lunch baskets. To the right and left are two rooms which at present are used as library and museum. The former, which serves at the same time as a reading room for the students, cannot as yet boast of a great number of volumes; but the 800–900 that are already there, have been judiciously selected, and represent fairly well the classic work of History with English and German literature. The museum, too, is in a rather primitive state, but we hope that time and the general interest shown by all will supply the deficiency. Opposite the reading room are the gymnasium and toilet room. The latter with its polished marble slabs and nickel-plated fixtures is a model of its kind. Six wash basins of the same material occupy one side of the room, and every thing has been done to insure cleanliness. Indeed, as our architect declared, there is not a school building in the city that has a toilet room so well arranged. The gymnasium, while equipped with the usual exercising apparatuses, horizontal and parallel bars, trapeze, punching-bags, etc., is provided also with three shower baths, a convenience duly appreciated by the boys. Lastly the basement contains also the engine room and furnace. Two large boilers here supply the hot water for both the new and the old building and eventually for the second addition.

Ascending the staircase in the centre of the new wing, we arrive at the first floor, where to our right are two class rooms, and to our left a third with the assembly hall. The latter, which has a seating capacity of 260, is used for class entertainments, receptions, etc., the stage being provided only with heavy draperies. On more important occasions, when the public at large is invited, the exercises are held in one of the theatres of the city.

On the second floor, directly above the assembly hall, is the chapel. This is by far the most handsomely fur-

nished room of the college. The walls which could not at present be frescoed, are delicately tinted, and the windows of stained glass, though simple in design—each bearing over a medallion a line of the *Anima Christi*—aid not a little by their blended light in impressing upon the visitor the sacredness of his surroundings. Two large chandeliers, each furnished with twelve electric lights, illuminate the whole, while in the sanctuary itself four more such lights are placed on either side of the high altar. The latter of polished oak (the material used for all the furniture throughout the building) is soon to be graced by three statues, that of the Sacred Heart occupying the central position, with St. John Berchmans and St. Aloysius on either side. The side altars are dedicated to the Blessed Virgin and St. Joseph, and have statues of these respective patrons. All the statues were ordered from Meyer & Co., Munich. The sacristy surrounds in a semicircle the rear of the sanctuary. The pews are in harmony with the altars, and every thing combines to make the college chapel justly admired and loved by all the students. Besides the chapel there are on the second floor three more class rooms, and the office of the Rev. President. The class rooms have windows on two sides, are well lighted and ventilated, and what is of great importance especially in the lower grades, there are black-boards of natural slate on all sides. The rooms are planned to accommodate 25–30 pupils, but would suffice for more in case the classes became exceptionally large. In the highest storey directly under the roof smaller rooms have been arranged, each with a large skylight; they will serve as private rooms and some possibly as the beginning of a future meteorological observatory. The building is lighted by gas and electricity, and on the evenings of reception, the effect of the electric lights was striking.

Our boys are justly proud of their new college, and neighboring residents regard it as an ornament to their surroundings. One objection is sometimes heard, the new wing should be a storey higher. But those who know best the circumstances of the college, and the tendency to avoid "sky-scrapers" in the erection of buildings of this kind, will agree with the prudence and taste shown by the directors, all the more so as the facility of extension has been fully provided for.

DEDICATION CEREMONIES AT ST. JOHN'S COLLEGE.

Wednesday, May 14, 1902 was chosen as dedication day, it being the feast of Blessed Peter Canisius, which had been postponed to that day. The last detail essential in the equipment of the college was supplied when Tuesday afternoon, May 13, a handsome flag was hoisted from the roof of the new wing. It was the gift of Mr. Geo. E. Pomeroy, whose residence adjoins the college property, although not a Catholic, he has always shown a sincere interest in the progress of the institution. He took occasion when making the donation, to express his congratulations on the success thus far achieved and hoped that the new educational institution would graduate young men, thoroughly trained in all branches of learning, whose services would be of the greatest advantage to their country. The students who had assembled in front of the building, thanked the kind donor; the college choir then rendered a few national songs and thus concluded the patriotic demonstration.

On Wednesday morning, May 14, the new college was dedicated with appropriate solemnity. The Rt. Rev. Bishop Ignatius F. Hortsmann officiated in presence of many of the clergy of Toledo and of the neighboring cities. The ministers and priests, preceded by the choir singing "Lauda Sion Salvatorem," and by the other students, walked in procession to the main entrance of the college, where the outer walls of the building were blessed. Then entering the house, the Rt. Rev. Bishop went with his ministers to one of the rooms and there blessed all the crucifixes to be used in the respective class rooms. Next, while the psalm "Miserere" was chanted by the clergy, his Lordship passed through the corridors, reciting the prayers of benediction in each of the rooms of the new building, and concluding with the chapel where he was greeted by the choir with the solemn hymn "Ecce Sacerdos." Immediately after, solemn high Mass was sung, at the end of which, before giving the episcopal benediction, the Rt. Rev. Bishop addressed the people assembled as follows:—

"*Ad maiorem Dei Gloriam*, for the greater glory of God, to-day, the feast of Blessed Peter Canisius, the modern apostle of Germany, we solemnly bless and dedicate to the Most High this college under the protection of St. John Berchmans, praying that the great educational work of the Society of Jesus, which for three centuries has done so much for the

spiritual and temporal welfare, enlightenment, and culture of the nations, may here in this city of Toledo fulfil the same glorious mission for the greater glory of God and the sanctification and salvation of the minds and hearts of its citizens. *Ad maiorem Dei Gloriam!* For the greater glory of God! This is the motto given by St. Ignatius to his Society of Jesus. It is the touchstone, the foundation of all its history. It explains as well its wonderful influence as the trials, storms, and persecutions it has undergone. Wonderful is God in all His work, but most wonderful in His saints. *Mirabilis Deus in sanctis suis.* In every crisis of the church's history our Lord has come to the assistance of His spouse and raised up men who through His grace and strength have effectually remedied the evils. What was the work of St. Ignatius? The sixteenth century beheld the great revolt of reason against the infallible authority of the church. The so-called Reformation threatened the overthrow of the faith in almost all Europe. In no other age except that of the great Fathers do we find such a host of eminently saintly souls who appeared for the defence of the truth and the destruction of error. The saints of the sixteenth century were God's answer to the Reformation, and of all those saints St. Ignatius was the greatest. It was he who counteracted the work of Luther and his disciples. How did he do it? By establishing colleges everywhere for the higher education of youth. In Italy he founded the great Roman college at Rome, and famous colleges in the other principal cities. What he did in Italy, Blessed Peter Canisius did throughout Germany; Fathers Auger and Possevin in France; Rodriguez and Bobadilla in Spain and Portugal; and so for the other countries of Europe. The Jesuits have always been faithful to their principal mission. They are teachers first and above every thing else. A hundred years ago when there were but a few thousand Catholics in our infant republic, they founded Georgetown College at Washington, and to-day in almost every large city of our Union, they have their colleges devoted to the highest classical education of youth.

"It was time that Toledo should be blessed in the same way. You now have this college of St. John Berchmans. What better patron could the college have? Berchman's the saintly scholastic of the Society, who with Stanislaus Kostka and Aloysius Gonzaga, is deservedly the model of the student and of the young. How noble his life! How inspiring his example! *Mea maxima pœnitentia est vita communis.* My greatest penance is my every day life. Fidelity and earnestness in all he did as novice and scholastic raised him to the altar for our veneration and invocation. His favorite saying 'My greatest penance is my every day life' should be the key-note of every student who shall enter the portals of this College. Knowledge cannot be purchased with gold. It needs hard work, steady work, presevering

work, and then it brings its reward and crowns its disciples. Knowledge and virtue make us like unto God. May all the students of this college ever strive diligently for both. They must go together to form the perfect man and good citizen. Our beloved country needs men, true men, good men, men of character, and there can be none such unless mind, will, and heart are all educated. It will be the work of this college to form such men for society, for the state and for the Church. We hope that the citizens of Toledo will appreciate the work which has been established in their midst. By its fruits it will be known. We are sure that it will be generously supported. May God bless the college! May the work which has been done by the Jesuit Fathers for the enlightenment and higher education of young men in classical studies and letters be for Toledo a great centre of learning for ages to come for the greater glory of God and welfare of humanity! Amen."

After the services the reverend clergy of the city were invited to a banquet in the college hall, and about fifty accepted the invitation. On three successive evenings, Wednesday, Thursday, and Friday, a reception was tendered the friends of the college. Entertainments, literary and musical, were held each evening, and the assembly hall of the college on each occasion was well filled. The programs of the respective evenings were both interesting and instructive. That of Wednesday was arranged and carried out by the students of First Academic, the leading idea being "The Golden Age." Ovid's description of the same in Latin, with English, German, French, Polish and Greek translations, together with essays comparing the Latin poet's version with the Biblical description of the creation, making special reference to Virgil's Fourth Eclogue on a similar subject, and to Alexander Pope's "The Messiah," made up the sum total of the evening's program. At the close, the Rt. Rev. Bishop arose and delivered a short address to the assembly. After complimenting the speakers and especially the singers on their excellent performance, his Lordship expressed his pleasure at the variety of languages introduced into the evening's program. He took occasion here to emphasize the necessity of children being taught besides the language of the country also the mother-tongue of their parents.

On Thursday evening the class of Second Academic contested for the honors of the day. When the program was finished Rev. John H. Muehlenbeck, rector of St. Ann's Church, addressed the audience. In brief but

earnest words he set forth the advantages of a classical education, and praised the systematic and effectual training imparted by our Fathers. He proved his own personal confidence in the same by announcing his intention of founding a scholarship as a prize for the boys of his parochial school, an announcement which called forth the hearty applause of the entire audience.

On Friday evening the program was enacted by the boys of the two lower Academics. Before the final song our Rev. President, Father Hiermann, gave a short address. He began by explaining the coat of arms of the college, as represented in stained glass over the main entrance. "It is the coat of arms of Loyola," said Rev. Father Rector, "a coat of arms which, though forbidden in Germany and Switzerland, and but lately driven out of Catholic France, bodes no ill to the land where American liberty grants it a home. The American flag hoisted above the college need not blush at the Jesuit ensign over which it waves. The Jesuits, while training young men to the true ideal of Christian manhood, combining education with religion, the knowledge of letters with the knowledge of God, are rearing no enemies of the country. On the contrary, by instructing these young minds in the principle of obedience to lawful authority, they are forming citizens whose righteousness will be the support and mainstay of our nation's prosperity."

The Hon. Samuel Jones, Mayor of Toledo, was asked to say a few words. Having thanked the speakers of the evening for the pleasure the program had afforded him, he briefly recounted the aim and advantages of education. To bring harmony, he said, among men should be its object; to teach them to work for their own welfare and for that of their fellowmen; and then only would this aim be attained, when a perfect harmony existed between all men of all classes, colors, and nationalities, each laboring to make life more agreeable to the fellow mortals among whom his lot is cast.

The final address of the evening was delivered by the Rev. John T. O'Connell, Rector of St. Francis de Sales' Church. Taking up the words of the honorable mayor, Father J. T. O'Connell showed how this production of harmony has ever been the work of the Catholic Church. How the golden rule has ever been taught by her ministers in the words of the two great commandments: "Thou shalt love the Lord, thy God, with thy whole heart, with thy whole soul, and with all thy strength;

and thou shalt love thy neighbor as thyself." It is in the observance of this law, he said, that the Church educates her children. Education is not merely mental development. It is not the mind only that must be trained. The soul must be elevated. Moral education is an absolute necessity. Then in the name of the Church, as the Hon. Mayor had spoken in the name of the state, Father O'Connell encouraged the Jesuit Fathers to continue laboring to fulfil their apostolic mission as true educators, teaching the real foundation of man's equality, his dependence upon God.

The music on all three occasions was rendered by the college choir, and so well did the youthful singers acquit themselves of their task, that they merited especial praise from the concluding speaker of each evening. They sang with an intelligence of their subject, and though this characteristic was noticeable in all their productions, it marked especially their singing at high Mass on Wednesday. They had been drilled to a perfect understanding of the task they had to perform, not merely to gratify the audience before them by an artistic rendition of the various parts of the Mass, but to elevate the hearts of their hearers to true devotion, and inspire them with a lofty idea of the grandeur of divine service. And every one who was present Wednesday morning can testify to the success they achieved.

PRACTICAL LESSONS IN CHRISTIAN ETHICS.

VISITS TO THE POOR BY THE PHILOSOPHERS OF ST. MARY'S COLLEGE, MONTREAL.

A Letter from Father Luis Lalande.

ST. MARY'S COLLEGE, MONTREAL,
September, 1902.

REVEREND AND DEAR FATHER,
P. X.

I am going to tell you in a few words the work of charity done by my students in philosophy during the past year. It is one of the best souvenirs they have left after them, and I believe one of the best they have carried away with them.

You must not think, I said one day in class, when we had finished the recitation and a few minutes of free time were left, you must not imagine that you have done all in learning from the Moral Philosophy of good Father Jouin to know your duties and responsibilities, the obligations of the rich and the rights of the poor, how far justice goes and where charity begins; besides this you must make use of what you have learned and reduce to practice what you have found to be excellent in theory.

With this introduction and exhortation I organized my students for our holiday visits to the poor. I divided them—they were twenty-five—into groups of four or five to accompany me by turn in my visits of charity. They at once took interest in the work and it soon became a real pleasure for them. Indeed so great became their interest that several came to ask me to advance their time so as to include them in the group for the next visit, though it was not their turn. Each visit showed me new plans which they discovered of consoling the sick, giving them with discretion their little alms, and especially for amusing and cheering up the suffering patients and the old men and women. I know several poor families who still speak and will speak for a long time of "those good little Jesuit boys." There is, a short distance from the college, some thirty tenement houses, which are on an inner court and which we call "Noah's Ark," be-

cause these houses shelter a remarkable variety of types of every kind and species, such as the lame and blind, old worn out beggars, shoe-blacks, cripples without legs or arms, the sick and hungry, etc, and for all these it was a real joy to have our students visit them. When they were told of the day for our visit the shoe-blacks would neglect their customers and run to the feast in the inner court yard; the cripples would collect on the door sills; the old women would put on their old head gear, which they had doubtless received as presents long ago; and the violinists would tune up their instruments.

Once we had finished distributing the contents of our baskets and heard all the complaints and given words of sympathy to the afflicted and wiped away the last tears, the musical feast commenced. If you think that among all these artists no rivalry or jealously found its way, it shows that you do not yet know to what extent vanity can be carried and how easily it show itself especially in music. As to the success of their concert, the students claimed that this music had a real charm of its own, while the old women, all rejuvenated, declared that never in all their lives had they enjoyed anything so much. For the spectators it was really touching to be present where there was so much gayety and music and to witness this ray of sunshine in the life of these poor people.

However, I would not have you think that our good work limited itself to music. Sometimes my young philosophers would unite their little savings and send them in a letter to some poor family. They would then agree among themselves upon some delicate and consoling words to send with their gift. At other times we would go to the halls of the Hospice-Gamilin. The studentss would tell edifying stories and adventures or sing songs or recite comic scenes. One evening I got them to bring out some acts of one of Moliére's comedies, the recollection of which still causes the old men to laugh. "Ah, surely," said one of them after the seance, "talk to me about that! My little boys! That is worth more than a dinner."

As, however, it was necessary to remember that even while practising charity it was good to teach our students lessons of self-denial and to overcome all human respect, one day I called five in whom I had remarked a little pride and I said after class,—

"To-day we are going to carry dinner to the poor. As you are all day scholars each of you will bring with you some of the provisions. You, pointing to one, will

bring a basket of meat; you," designating another, "a ham, fruit and cake, and you," selecting a third, the son of a well known Senator, a good boy but who much disliked to carry bundles in the street, "you will bring two large loaves of bread."

"Very well," Father, he replied, "Only if you will allow me, I will get these loaves here from the Brother Baker; I will thus not have the trouble of bringing them with me."

"No, No," I replied, "bring them from your home. It will give your mother a real pleasure to give them."

So the young philosopher came at the time assigned somewhat confused but carrying the two loaves wrapped up in a newspaper. Our first visit was to an old Irish couple right near the college in Dowd Street. On entering my young senator said with an eagerness which did not come from his charity,—

"Father, I am going to give my two loaves to these people. Shall I not?" "No," I replied, "keep them for the poor in St. Andrew's street."

He took up his loaves and made with them two or three other visits passing through the most fashionable part of the city, before reaching the place. The next day he told me that he would rather send a whole wagon full of bread to the poor than to carry these loaves as he did.

"Which proves," I said, "that to pay personally is better than to pay with money."

"You may rest assured that I believe it," he replied.

If nothing else came from these visits, our young students have learned that life is not always what it is supposed to be by those from fifteen to twenty years of age. They have seen the sad reality and have come to know—they students in easy circumstances—that there are young men of their own age being brought up in want and misery without their own fault, they have met suffering face to face and have felt its effects on themselves in exciting them to sympathy and Christian charity. I have seen one of our students who had given to a poor old woman all that he had brought descend the worm-eaten stairs which led from the garret she occupied, all in tears. This poor woman passed twelve hours a day there ruining her eye sight in the dim light which came to her through a small hole in the wall, sewing some miserable rags for a Jew who paid her a few cents for her work.

"What would you have me do?" she said to the student, while wiping the tears from her eyes, "I would die of hunger along with my child did I not do this work," and the young student in presence of this suffering in this miserable, dark and cold garret, could not restrain his tears and hastened to descend the stairs that he might not add to the suffering of this poor woman. She had been a Protestant, but because, as she told us, she had found in the Catholic religion and only there the true virtue of charity, she has become a Catholic.

Of all the visits those which the students have most liked, and those in which they probably did the most good, were those made to the old people of the little Sisters of the Poor. It is here especially that I went with the boarders of my class. We went first to serve the dinner and then passed a part of the holiday with these old men and women. We took with us bonbons, tobacco, cigars, pictures and medals, and especially a collection of stories and songs. On one occasion, it was a great holiday, Shrove Tuesday, my students obtained the help of two Fathers, the "maitre de chapel" and the organist, and gave to the old people of the Little Sisters, after a first class dinner, a grand concert. They had a violin, two clarionets, a contre-bass, a cornet, and a piano which was carried especially for the occasion, to the large hall in the third storey. This orchestra, with twenty-six voices from among the students, produced enough harmony and noise to re-awaken all the enthusiasm of these old people and make them applaud to the echo.

One of the most enjoyable scenes during this feast at the Little Sisters of the Poor was when the students, who served the dinner, brought on the dessert. You should have seen how these poor old people, all bedecked and arrayed for the feast, showed the joy that filled them. This joy was contagious and communicated itself even to the Little Sisters themselves who were proud that we took such an interest in their poor. Along with the bonbons and fruit my philosophers distributed kind words mingled with amusing jokes and joyous peals of laughter. The dinner once over, the students conducted the old people to the hall in the next storey, where the concert was given. To see all this attention given through charity to these poor old people by these young philosophers was a scene not soon forgotten and one that filled us all with true consolation.

Yours faithfully in Christ,

LOUIS LALANDE, S. J.

MISSIONS IN ST. MARY'S COUNTY, MD.

A Letter from Father Henry C. Semple.

My Dear Father,
P. X.

In your kind note of Sept. 5, you urge me to write a long letter of details about the missions given at the Sacred Heart and St. Joseph's near Leonardtown by Father Pittar and myself, reinforced by Father Cryan at St. Joseph's.

The time of the missions was the end of July and beginning of August. Sister Phyllis observed: "a nigger what won't sweat days like dis, dat nigger got something de matter." Few had anything the matter diagnosed by this symptom as they were scented by the missionaries crowding around the confessionals. For the way of the cross at 2 P. M. one of the missionaries was organist and choir. But one day he came down to officiate. As he entered the negro quarter towards the door of the church, the heat and odor were overpowering, his athletic muscles untrained for such an atmosphere. But one immense mammy, who knew a thing or two and had the real mammy's heart, suddenly took in the situation, forced her way to the front through the steaming crowd and following the grateful Father from station to station saved him from collapse and fainting with her vigorous turkey-tail fan.

But not only the odor but also the color in the old Catholic settlement indicated there was nothing the matter. The Morganza bard evidently had such in his eye when he sang: "and some was black, and some was blacker, and some was de color ob a chaw o' tobaccer."

This time had been selected by the pastors as the one acceptable and only possible time for a mission. And the event surpassing expectation confirmed their sagacity and insight into local causes and effects.

Watermelons and roasting-ears were ripe, soft crabs and young oysters were tenderest; elections were far and church festivals and camp-meeting were near; under the law and the police, boats, prohibiting to disturb them for

the market, the oyster-beds were enjoying a much-needed rest; and tobacco and corn were out of the grass and white and black, fisherman and farmer, horse and mule, were allowed a brief truce from labor and solicitude.

The power of the press had not been ignored by the zealous pastor in preparing the way of the missionaries. Through the enterprising Leonardtown "Beacon" Father Pittar had been heralded as the nephew of his saintly aunt and Father Semple born in the "cradle of the confederacy" was "one of the folks" and his aunt was the friend of Mrs. Renihan's uncle; and the Renihans soon said to the strangers hailing from the northern lakes and the southern gulf, and said emphatically not by words but by act and manner "my house, your house: my horse, your horse." The Renihans are the present lord proprietor and lady proprietress of Bushwood, and Bushwood is an ideal colonial manor, the home of the Plowdens for more than two hundred years. Its bricks are from England. Its huge hinges and spikes bear the marks of the plantation blacksmith. The flooring is not tongued and grooved, yet more nicely fitted together by countless invisible pegs. A great upper room was manifestly constructed for a chapel with its primitive altar of massive masonry. A royal staircase, rich with mahogany and occupying the least possible space in the vestibule, is a beautiful net-work of mortices. A spacious hall-way gives full sweep to the summer breeze. And the Belvedere feasts the eye on flowers, lawns, and giant shade trees; and luxuriant acres of corn, tobacco, meadow and woodland stretching along the bright beach of the briny Potomac. If Vanderbilt travelling in quest of the most salubrious spot on earth had tasted of the hospitality of Bushwood, would he have invested his millions in the land of the sky at Biltmore?

There was acute emulation between the two parishes as to which would make the better showing to the missionaries. St. Joseph's Church was brick, the Sacred Heart frame. The Sacred Heart had only two rooms for the pastor and two missionaries. St. Joseph's had only two rooms for the pastor and three missionaries. St. Joseph's had more whites, the Sacred Heart more blacks. The St. Joseph's people went home for dinner. The Sacred Heart people camped around the church from early morn to dewey eve. The conveyances hitched around the church were more numerous at the Sacred Heart, sometimes a hundred at once. At St. Joseph's

many, even those of the colored people, were more elegant. (They call them "convenience." "Couldn't come to Mass. Had no convenience.") The Sacred Heart counted 1600 confessions and St. Joseph's only 1300. But St. Joseph's went behind the returns and protested that the mission was before the first Friday at the Sacred Heart and immediately after the first Friday at St. Joseph's, and that a certain white leader of the Sacred Heart had allured across the borders many constituents of St. Joseph's; but that even if more litttle fish were caught at the Sacred Heart, certainly more big fish were caught at St. Joseph's; and anyhow, that the great hail storm after the mission hit the tobacco of the Sacred Heart and spared St. Joseph's.

But this generous rivalry was most strenuous in the line of hospitality. However, the lines were dissimilar. At St. Joseph's the missionaries decided to take their meals at home. Each day a different family came "to feed the priests." And what abundance and variety and what exquisite cooking and above all what delight in all the hosts in their easy, hearty, Maryland, Catholic hospitality! On the last day, the colored people were allowed a turn to feed the priests. Remember, we were only four priests and for us four and no more, they brought twenty gallons of ice-cream and four wagonloads of watermelons and similar proportion of oysters, crabs, fish, chickens, geese, lambs, pigs, etc., etc. For two hours after our dinner, peal after peal of merry mirth ascended to our windows from the lawn under the trees around the church where the select hundred were feasted from the remnants of four!

But the readers of the LETTERS must not imagine that these missions are all fun and no work. At 6 A. M. there were Mass and sermon; at 8 A. M. Mass and sermon; at 2 P. M. Way of the Cross; at 4 P. M. instruction, beads, sermon and benediction. Confessions, communions, confering of scapulars, catechetical instructions, baptisms of adults, revalidations of marriages and sociable conversations had to be at all hours, whenever the people could come.

"Father, will you please give us communion now?" said a frail white girl of fourteen years. "My sister, who is only twelve has walked with me seven miles fasting." And again a young white woman with her baby in her arms, had walked twelve miles fasting.

Such cases were of common occurrence among the

colored people, several of whom, however, fainted from exhaustion. Even for the ordinary first Fridays down there, stragglers come trudging in for confession and communion up to two o'clock in the afternoon. Go to St. Mary's if you wish to see live faith. As uncle Steve said, to turn these people from their faith, you must turn their whole head all around first.

The good old fashion of "loud prayers," as they call family prayers; Catholic traditions and honest family pride, the natural outgrowth of stable homes in such a neighborhood; thorough drilling in the catechism by devoted ladies; frequentation of the sacraments and intimate contact with good and learned priests and with refined masters and mistresses so many of whom bear the names of the English martyrs. All these influences silently working through generations have not only planted the faith deep in simple hearts, but have produced in the sons and daughters of the naked savage adorers of snakes and eaters of babies, the second nature of the crawthumpers with their soft accent and kindly look and ingenuous simplicity and charitable considerateness and quick perception of the countless minutious amenities of life. And honesty and charity are found among those colored Catholics and even among the young men and young women, and in such a degree as to make us blush for many of the young men and women of our own race. No one ever heard of a St. Mary's colored man being lynched. One such black brute was lynched at Leonardtown, many years ago, but he was a "foreigner" from Virginia. Such, dear Father, is my reply to your request for details of our missions. Such are the pleasant impressions that await the future missionary in St. Mary's.

Infimus in Xto Servus,

H. C. SEMPLE, S. J.

BOOKS OF INTEREST TO OURS.

Compendium Theologiæ Moralis a Joanne Petro Gury, S. J., conscriptum et ab Antonio Ballerini ejusdem societatis, adnotationibus auctum. Deinde vero ad breviorem formam exaratum atque ad usum seminariorum hujus regionis accommodatum ab Aloysio Sabetti S. J. *Editio decima sexta recognita* a Timotheo Barret, S. J. Neo Eboraci et Cincinnatti: Fr. Pustet and Co. 1902 pp. 904.

Our readers will be interested to know that this is the first revision of Sabetti's Moral Theology since the death of the author, and as during the last year of his life Father Sabetti could not give that attention to it he would have liked, it is fully five years since the work has been brought up-to-date. During this time a number of important decrees have been promulgated by the Congregations and it is by taking notice of these decrees that the present revision has been made. Typographical errors have been corrected wherever found and some notes have been added. Though the present edition has more pages it is not so bulky owing to the use of thinner paper. The work is now thoroughly up-to-date. The "Ecclesiastical Review" for October says of it: "P. Barrett well accomplishes his task of continuing this important work by reference to more recent decrees and literary sources, and by adding here and there expository notes which reflect the conservative spirit of his careful and gifted master in moral theology. In general, we can only repeat the favorable criticism made in these pages on an early edition of this excellent Compendium. The typographical errors of former editions, especially in the Index where they are most difficult to avoid, have been removed."

First Lessons in the Science of the Saints by R. J. Meyer, S. J., St. Louis, B. Herder, 1902, 12mo, pp. 320, price $1.25.

These "First Lessons in the Science of the Saints" by the Father Assistant of the English Assistancy, treat of subjects "which have often furnished appropriate matter for spiritual conferences and instructions during annual retreats made by priests, religious, seminarians, sodalists and others who desired to lay a solid foundation of Christian virtue. They have therefore a special connection with the Exercises of the Retreat; but the principles embodied in them, bear upon all the actions of our lives." In an Introduction a general idea of what the Science of the Saints teaches is given which is summed up in one sentence which gives the plan of the whole work. This sentence is: "How *man*,

such as he is, must rise above the *world* in which he lives towards *God* for whom he was created."

Part First treats of *Man such as he is* and this is the only part treated in the present volume. We gather from the author's preface that subsequent volumes are to follow, dealing with the *world* and *God*. The nature of this First Part will be seen from the titles of the chapter. Thus it begins with a chapter on Self Knowledge, the foundation of all true knowledge, then follow chapters on Human Nature, The Passions, Temptations, The Predominant Passion, Mortification, Pride and Humility, Conscience and the Examination of Conscience, the Particular Examen, The Formation of Character, Restlessness, Energy, and finally The New Life, which consists principally in charity perfecting the divine likeness in the soul. The subjects are treated solidly and with references to Catholic theologians and standard authors. These references are given at the foot of the page and will enable those who wish to make a profounder study of the Science of the Saints to turn to the sources. This book will thus be a valuable aid to those who are called on to give spiritual conferences during retreats as well as forming excellent and solid spiritual reading. The applications and examples given serve to make the treatise practical and the order and style in which the truths are inculcated make it pleasant and interesting reading

The best appreciation of this book that has come under our notice, though all have been favorable, is that given by the "Rosary" directed by the Dominican Fathers. It says: "It treats of subjects which are the matter of many books and yet by reason of the clear treatment, the chaste simple language, the happy illustrations, the reader will not put it aside until he has made every chapter his own. Certain chapters are especially well done, notably those on Character. These are the first lessons—so the author styles them—in the great science of the saints. We earnestly hope that others will soon follow, since these lessons are timely for all, moreover they are put in a way that is easy to understand though it may be difficult to practice them as consistently as we should."

The Living Church of the Living God. By REV. CHARLES COPPENS, S. J., New York, Benziger Brothers, Price 10 cts.

In this booklet of thirty-two pages Father Coppens has given us an excellent little treatise far more valuable than appears from its small size and price. It deserves to be made widely known. It is not controversial, but its purpose, as the author tells us is "to make the Church of God better known and loved." It begins by showing how God works through appropriate causes, and then goes on to explain that like God the soul of man is to live forever, that Christ became man to give us a still higher life, that he established a

visible church and that with this living church he is forever. Then the author treats of the eucharistic presence in the church, her zeal for souls, her miraculous power and heroic virtue, her mercy for sinners, the church with the dying and dead and her children in glory, and finally the church the guardian of Holy Scripture and the infallible teacher of the world. The treatment of the whole subject is new and striking; it is written too in a pleasing style and illustrated with extracts from the poets. This book cannot fail to do much good wherever it is made known especially among those seekers after the truth outside the church of whom there are so many in our country. It would be difficult to find a better booklet to give them some idea of the importance and beauty of the Living Church.

1. *Au Mississippi.* La Première Exploration (1673) Le Père Jacques Marquette. Par ALFRED HAMY. Paris: Honoré Champion, 1903. Quarto, pp. 329.

2. *Father Marquette.* By REUBEN G. THWAITES. New York: D. Appleton, 1602, 12mo, pp. 244.

1. Father Hamy has given us a valuable history of Father Marquette and his discovery with all the documents and references so that it forms a real scientific work as well as a reliable history. His chief object is to call to the mind of his countrymen that the Mississippi was discovered by Marquette and that it is due to their indifference that advantage was not taken of it at the time. Whilst in America monuments and public buildings are erected in honor of Father Marquette and no one doubts of his claim to the discovery of the Mississippi, in France, his own country, little seems to be known of the discovery, even books have been written claiming the honor for others because Marquette was a Jesuit. Father Hamy has by the publication of all the documents, some of which appear in his pages for the first time, established the claim of Marquette and produced a work of such value that no historian in the future can do without it. It should find a place in all our libraries.

2. Mr. Thwaites, well known as the editor of the "Jesuit Relations," has given us an entirely different work, for this does not pretend to be a scientific life of Father Marquette, but a popular life forming one of Appleton's Life Histories. It is drawn in great part from the "Relations" and is well written. What is more important is the fact that, though Mr. Thwaites is not a Catholic, he writes of Father Marquette as enthusiastically as any Catholic could. There is no word showing any prejudice, as so often happens in books written by non-Catholics. The author has imbibed the spirit of "The Relations" and has written so impartially that his work forms excellent reading for our refectories. Some will regret that in an American work Mr. Thwaites does not mention

the use Longfellow has made of the description given by Father Marquette of his reception by the Illinois chieftain. This chieftain is none other than Hiawatha and the Black Robe is Father Marquette while the description in the last chapter of Hiawatha is taken almost word for word from Father Marquette, as was shown in THE LETTERS vol. xxv. p. 302 and p. 494.

A Short Grammar of Classical Greek, with Tables for Repetition. By DR. A. KAEGI. Authorized English edition for High Schools, Academies and Colleges. By JAMES KLEIST, S. J., vi. and 240 pages. St. Louis, Mo., Herder, 1902. Octavo $1.25.

This new Greek Grammar, a translation, or rather an adaptation of one of the best modern Grammars of Germany, possesses some excellent qualities. It is *brief* and *methodical*. Of the 240 pages only 170 form the grammar proper, the rest gives very useful and practical tables for the repetition of verbs and of the chief rules of syntax. In spite of its brevity the grammar is *complete* as a *school* grammar, i. e., it contains all the forms and rules which occur in the authors commonly read in modern schools. Many forms found in older grammars, which never or very rarely are met with in the ordinary school authors, have been rigorously eliminated, and rightly so; for, as the teaching of Greek Grammar is subservient to the reading of the authors, much of what is found in older grammars must be considered as a useless ballast for the student's mind.

Dr. Kaegi's grammars are highly prized by educationists in Europe. His "Large Greek Grammar," soon after its appearance, was translated into French, Russian, Polish and Bohemian. The smaller grammar, which now has been adapted by Mr. James Kleist, S. J., appeared in 1892, and within ten years it has gone through twelve editions, the last of which comprised 8000 copies. This success is all the more remarkable as, at the time of the appearance of this grammar, in the gymnasia of German speaking countries some forty Greek grammars were used. Another advantage consists in the fact that this grammar is accompanied by two exercise books by the same author, and based on the same principles as the grammar. (An English edition of the exercise books is in press.) We do not hesitate to say that we think this grammar better suited for our colleges than any other.

The printing of the book is excellent, and the different kinds of type are well chosen. There are two Indexes, Greek and English; but we miss, at least in the copy at hand, a "Table of Contents," which should not be wanting in any grammar.

Burns and Oates have published for one penny a remarkable sermon of FATHER HERBERT LUCAS, S. J., on "*The Spiritual Exercises and the Christian education of Youth.*" It was preached in our London church on St. Ignatius' Day and points out the connection, which at first sight is not so evident, between the Spiritual Exercises and the Christian Education of Youth. A description of the life and formation of the youthful educator of youth—the Jesuit scholastic—is given and a manly statement put forward of the cause of Catholic education, which is defended against the attacks of those who think the Jesuit training is a mistake for English boys. This sermon was referred to and extracts given in the "London Tablet" for September 13, 1902, page 418. It is well worth reading and preserving.

The New English Menology is now complete, the second volume comprising the months from July to December having appeared. Among the biographies given eight are those of men who have labored in the old Maryland Mission and Province. These are: Fathers Theodore Schneider, Thomas Copley, George and William Hunter, Charles Van Quickenborne, Francis Dzierozynski, Peter Kenny, and Archbishop Carroll. There is also a sketch of the life of a scholastic, John Smith, who died in 1823 at Rome where he had been sent for his theological studies. Among the French Jesuits are Father Jogues and Brother Goupil.

FATHER CAGNACCI has published a second and enlarged edition of his *Odæ*. Our readers will remember his poem published in THE LETTERS on the occasion of the Fourth Centenary of the discovery of America. The Father has received a letter of approval from His Holiness Pope Leo XIII. which he richly deserves, for there is perhaps none of our Fathers at the present day so gifted in the art of writing Latin Poetry.

FATHER SCHLEUTER has edited "The Holiness of the Church in the Nineteenth Century," a translation from the German of Father Scheeben. It consists of thirty-two pages and shows from the lives of the saints and blessed, as well as from those who have not been canonized but have led holy lives during the past century, that Holy Church has still her holy ones and in numbers we are apt to lose sight of. Examples are taken from all religious Orders and Congregations and in our Society a sketch of the Ven. Father Pignatelli. This little book is published by Benziger.

Mary Our Mother is the title of a booklet of forty-seven pages written by FATHER PALLADINO of Missoula and for sale by Herder. It is a solid theological essay on the spiritual motherhood of Mary and can not fail to interest all clients of the Blessed Mother who delight to see her prerogatives forcibly sustained. It is well written and sells for fifteen cents.

MR. DONNELLY'S book, *Imitation and Analysis*, published last June by Allyn & Bacon of Boston and Chicago has met with a very favorable reception. It has been adopted by Holy Cross, Fordham, Loyola School, St. Joseph's Philadelphia, Loyola College Baltimore, and is used with satisfactory results in the Juniorate of our province and that of the Buffalo Mission. Several academies of Sisters have also introduced the book, and in many instances copies have been bought for the use of teachers.

Many teachers have written of the book in commendation. All seem to think that it meets and solves a difficulty every one has felt. One writes, "I have already used the imitation schemes with remarkable success. They rob the English hour of half its terrors." "It is the best thing I have seen," says another, "and it is just what we need. We have been deplorably vague and uncertain about any method of teaching English matters at all, and this book fixes a definite method and a practical application of the method. We have all we want of the science of Rhetoric, plenty of analytic principles, this book gives us the art of the thing and the constructive principles." One who has just finished his regency writes, "It is just the sort of a book that I looked for in vain five years ago. The book gives us an abundance of prepared matter with definite suggestion for treatment. It is the best lesson on the Ratio that I have ever received."

ACKNOWLEDGMENTS.—From Père Boucher, Rector of Zi-ka-wei, "Variétès Sinologiqùes," No. 19, 20, 21; "Tableaux de Titres;" "Le Père Antoine Criminali, Souvenirs Biographiques."

2. "Status Missionis Mangalorensis."

3. "Letters and Notices;" "Mangalore Magazine;" "Zambesi Mission Record;" Relations d'Orient;" "Chine et Ceylon": "Primo Congreso Catholico Brasiliero," "Cartas Edificantes de la Asistencia de España," tomo II., No. 2.

4. St. Joseph's College Annual." Indo-European Correspondence." "Holy Cross Purple."

5. From Manila Observatory, Report of the Director of the Phillipine Weather Bureau, 1901–02; Monthly Bulletins.

6. From Belen Observatory, Havana, "Observaciones Meteorologicas hechas en el Observatorio de Belen, Año 1901."

OBITUARY.

Father Edward V. Boursaud.

Father Boursaud, was born in the city of New York September 1, 1840. His father who was a Frenchman, having been born in Bourdeaux, came to New York at the age of thirty and married a lady there, who was a native of that city and of French-Swiss parents. They were married by Archbishop Hughes, who was very intimate with Mr. Boursaud, and went at once to settle in Baltimore, where they resided until early in 1850, when the family moved to Brooklyn. Father Boursaud the first child was born in New York as his mother went there at the time of his birth on a visit. His entire education, prior to his entrance into Mt. St. Mary's College, Emmitsburg, Maryland, was received from his own father, who conducted a large private boarding and day school, first at Baltimore for ten years and afterwards in Brooklyn during eighteen years. Fr. Boursaud after spending sometime as clerk in an importing house in New York, entered Mt. St. Mary's College, Emmitsburg where he graduated in June 1863. It was here that he first met one of our Fathers and it was from a retreat given at the college that he came to know of the Society and to learn of his vocation. He responded at once to the call and entered the novitiate at Frederick on August 14 of the year of his graduation. He had been so well grounded in his classics by his father's training that immediately after his novitiate he was appointed to teach the Juniors, a position he held for two years, the first year teaching grammar and the second year the class of Poetry or Belles Lettres. It was while teaching at Frederick that he with Fr. O'Callaghan, then Rector of the Novitiate, translated from the French Darras' "History of the Church."[1] This was published with an introduction by Archbishop Spalding, at whose request the translation was undertaken, and is still a standard work.

During the next four years, from 1867 to 1870 inclusively, Mr. Boursaud taught the class of Poetry at Georgetown College. Here he met with success, not only in giving positive instruction to his pupils, but also in imparting to them an ardent love of learning, and a keen interest in literary and intellectual pursuits. He was also much looked up

[1] A General History of the Catholic Church. By M. l'abbe Darras. New York, P. O'Shea, 1866, 4 vols. 8vo.

to by the members of the Philodemic Society, of which he was the president. In September, 1871, he was sent to Woodstock, to begin his philosophical and theological studies, which he continued without interruption for the next seven years. While devoting himself to these duties, he found time for much literary work. He was a constant contributor to *The Messenger*, of which periodical he was for some time virtually editor.

At the close of his theological studies, in 1878, Father Boursaud was sent by his superiors to Boston College, where he taught the classes of poetry and rhetoric successively during the next two years, after which he returned to Frederick to serve as professor of rhetoric to the junior scholastics. Being extremely well suited for this office, he would probably have retained it indefinitely, had it not been for an unexpected summons to Italy.

The Father General of the Society of Jesus has, as is well known five assistants, each representing a number of provinces grouped together, either because their field of labor is in the same or in neighboring countries, or because their members speak the same language. One of the assistant secretaries is devoted to the affairs of the society in English-speaking countries and Father Boursaud was selected as secretary of the English Assistancy, being the first American to fill the post. For his duties he was eminently qualified by his knowledge of various languages, his facility and industry as a writer, and his great suavity of disposition. For three years he continued at Fiesole, near Florence, where Father General was then residing. During the first of these years, in addition to his duties as assistant secretary, he went through the exercises of the third year of probation, and on the day after its close made his solemn profession into the hands of Father Peter Beckx, General of the Society. At the end of three years, Father Boursaud was recalled to America, and on the 31st July, 1884, was made Rector of Boston College.

As an administrator, Father Boursaud met much of the success which had attended him as professor and secretary. During his incumbency as Rector of Boston College, he not only labored hard for the maintenance and improvement of the standard of studies in that institution, but he induced a vigorous life in the societies connected with it, particularly the Young Men's Catholic Association. One of his most important material works was the remodelling of the basement of the Immaculate Conception Church which, from a dark, contracted and unattractive chapel, was made a handsome church. To this end marble altars and pavements, statues, stained glass windows and rich adornments contributed, all obtained from members of the congregation by Father Boursaud's influence.

At the close of his three years term as Rector of Boston

College, Father Boursaud was again called to Italy, where for a like term of years, he fulfilled for a second time the duties of assistant secretary for the English-speaking countries. Father Anderledy was desirous of keeping him for a longer time but the needs of his province and the Father's failing health induced the Father General to consent to his return to America. He returned in the summer of 1893 and for a few months was stationed at Georgetown. On October, 9, 1890, he was appointed Rector of Woodstock College, the Collegium Maximum and scholasticate of the Maryland New York Province. This important post he held until November 29, 1893. From that date Father Boursaud's life became a struggle against increasing ill health ; yet he kept vigorously at work, filling minor offices in the churches and colleges of the Society, with the same zeal and earnestness which he had shown in the more important positions. In 1894, he resided at St. Joseph's College, Philadelphia, as an assistant of the central director of the Apostleship of Prayer, and a member of the staff of *The Messenger of the Sacred Heart.* On the removal of the central offices to New York, he accompanied the Fathers in charge, but in 1896 was sent to Boston College, where he remained for the next two years serving successively as teacher of one of the lower classes of the academic department and as Spiritual Father of the community. Here his health became more seriously impaired, and fears were entertained for his life. Accordingly he was sent by his superiors to Spring Hill College, near Mobile, Alabama, where he rapidly improved. Returning he was made Instructor of the Fathers of the third year of probation at Frederick, but was unable to perform the responsible duties of this position for more than a year. After spending a year at St. Francis Xavier's, New York, and another at St. Joseph's College, Philadelphia, as Spiritual Father and some months at Woodstock, Father Boursaud was sent to Frederick in the autumn of 1901, with no charge but that of caring for his health, and as it proved, of preparing himself in silence and prayer for his passage to another world. Several partial and temporary strokes of paralysis, resulting from a fatal disorder of the kidneys, gave timely warning of what was to be expected.

Some weeks before his death, he suffered attacks of difficult breathing, due, in the judgment of his physician, to a reflex action from the apoplectic condition of the brain. On the night of March 18, an attack of this kind of more than usual violence made itself felt at twenty minutes after eleven. Two of the Fathers were hastily called, administered the last sacraments of the church. Dr. L. A. Burck, who had been in constant attendance on Father Boursaud, was summoned, but before his arrival life was extinct.

At his request his body was carried to Woodstock and laid

to rest in the cemetery of the scholasticate he had loved so much.

Father Boursaud's character was amiable, a trait which showed itself especially in his care of the sick. When he was superior he visited them daily and did all in his power for their comfort and used every effort to cheer them up and to encourage them to suffer patiently. He took also a special interest in the younger scholastics. It was his great delight while at Frederick to accompany the Juniors to the villa, where they would gather round him and listen to his conversation for hours with unflagging interest. His travels and his experience of the Society abroad, and particularly his residence with Father General at Fiesole, enabled him to tell them many incidents of an instructive nature. He preferred Frederick and Woodstock to the colleges and he could never understand how any of Ours could find life monotonous in the novitiate or house of studies. One of his most striking characteristics was his simple and earnest piety. This was shown among other ways by his great devotion to the Blessed Sacrament and by his frequent visits to the chapel. His last literary work was a work of piety, the editing of a new edition of "The Raccolta."[2]

This was during the last year of his life when he was at Woodstock before going to Frederick. He translated for it many recently indulgenced prayers and brought the book thoroughly up to date and in accord with the latest Italian edition approved by the Sacred Congregation. He too encouraged frequent recourse to the sacrament of penance as the means of purifying the soul and this practice he inculcated with great earnestness in retreats to our scholastics. He practised faithfully what he preached. He confessed often during the week and at times, daily.

Father Boursaud's last years were years of suffering and weakness so that he was not always fully responsible for what he said. This will explain how that at times his words seemed inconsiderate, but those who knew him well were sure that there was no bitterness in his heart while his readiness to repair whatever might have wounded charity was a source of edification to those with whom he lived and who knew him best.—R. I. P.

[2] "The New Raccolta." From the third Italian edition, Philadelphia, Cunningham & Co., 1900.

Father Nicholas Russo.

Nicholas Russo was born on the 24th of April, 1845 at Ascoli, an ancient episcopal see of Italy in the Marches on the Tronto, sixteen miles west of the Adriatic. His father was a prominent physician of the town and his intention seems to have been that his son Nicholas, who was his favorite, should follow the same profession. At an early age Nicholas showed a talent for composition both in prose and verse, and surpassed his companions in his application to Latin and Greek. His father took pride in the intellectual triumphs of his son and often would take him with him when a surgical operation was to be performed, that he might become familiar with what he hoped would become his life study. God, however, had other designs and at the early age of six Father Russo used to say he felt that he was called to the religious life. He and his favorite sister used to make pilgrimages to the shrines of the saints and prepare themselves for the feasts of Our Lady by abstaining from meat for several days. He used to speak of a good old nurse that would help him to keep these practices secret from his father, who became rather austere after the death of his wife which occurred when Nicholas was a mere child.

As he advanced in years the desire to serve the Lord grew stronger, and though the Jesuits had been expelled from Italy he wished to enter the Society. Of this longing he told no one but his confessor and two of his friends, who were of the same mind as himself. On August 8, 1862, when he was but seventeen years of age, he left home without telling any one or bidding good-bye to any of his family except his sister whom he knew he could trust with his secret. The three boys travelled on foot, begging their food and shelter till they reached France. Having crossed the border without any passports they presented themselves at the novitiate of Pau where they where received on probation. Father Russo never again met any of his family ; but he had the consolation before taking his vows to receive a letter from his father who was on his deathbed, announcing that it was a great joy to him in dying to know that his son was a Jesuit. Indeed this consent came in good time and seems to have been an answer to prayer ; for as the time approached for the young novice to pronounce his vows, the Superior told him he would have to return home unless he could obtain the consent of his family to his becoming a Jesuit. The young novice realizing what this would mean to him went before the Blessed Sacrament and begged our Lord to come to his assistance. While he was thus praying the letter of which we have spoken came. The Master of Novices thought that there was no better place to break the

news to him than where he was in prayer and as he read the letter before our Lord his father's soul passed away.

After taking his vows Father Russo was sent to St. Acheul for his juniorate where he spent two years having Father Grandidier, who died two years ago as Assistant of France, as his professor. Thence he went to Vals for his philosophy and that finished he spent five years as prefect and teacher of grammar in the college of the Society at Saint Affrique. At this time the province of Naples was sending its young men to Maryland and it was thus that Father Russo came to Woodstock in 1875 along with Father Romano. Here he began his theology and after his ordination in 1877 he was sent to Boston to teach Logic and Metaphysics. This position he filled with remarkable success for ten years, except one year, 1872-'73, when he made his tertianship under Father Perron at Frederick. It was during this time that Father Russo published his course of Philosophy, "Summa Philosophica," [1] comprising the prelections which he had given to his classes for a number of years. The "Prælectiones" are not merely questions and answers like some text books, but are written at greater length and with greater fulness.

Father Russo also during his years in Boston gave a course of Lectures on Religion which with some additions were published in book form under the title "The True Religion[2]

When in the summer of 1887 Father Boursaud was called to Fiesole to be "Substitutus Secretarius" Father Russo was appointed Vice-Rector of Boston College. This office he held for one year when he was sent to St. Francis Xavier's as Procurator. He was at this time also appointed to a charge which he filled for the rest of his life that of Moderator of the Cases of Conscience for the Archdiocese. After a year at St. Francis Xavier's Father Russo was sent to Georgetown as Professor of Philosophy. It was there he wrote and published his course of Ethics, [3] which he wrote to complete his course of Philosophy. The following year he was sent as Operarius to St. Lawrence's 84th St., New York, where he remained but one year when he was appointed to carry out what must be considered the great work of his life.

This was in 1891 and the work was the establishing a parish for the Italians in New York. Father Russo himself gave an account of this foundation in THE LETTERS, vol. xxv., page 135. The Archbishop thought that if the Italians had a church of their own they might feel interested

[1] Summa Philosophica juxta Scholasticorum Principia, completens Logicam et Metaphysicam. Auctore P. Nicolao Russo, S. J. Bostoniæ: Apud Thoma B. Noonan et Socium, 1885.

[2] The True Religion and its dogmas. By Rev. Nicholas Russo. Boston: Thomas B. Noonan & Co. 1886.

[3] De Philosophia Morale Prælectiones. P. Nicholaus Russo. Neo-Eborace Benzinger Fratres, 1890.

in it, patronize and perhaps support it. One or two Italian churches had been started and opened but had proved financial failures. A new failure would be detrimental to religion. An excellent Italian secular priest was asked to take charge of the new mission, but declined. As a last resource the Archbishop resolved to ask the Society to add this work of charity to the many others it has in New York, such as the Islands, with the penitentiary, the poor house, the insane asylums, etc. Father Provincial accepted the charge more willingly as Father General had requested him to see if something could not be done for the Italians in New York, so Father Russo along with Father Romano was sent—*sine sacculo et sine pera*—to found the work. It must have been, humanly speaking, no small sacrifice for Father Russo for he had held high positions in Boston and New York and his work had lain almost entirely among the better instructed and wealthy. He however accepted the charge most willingly and entered upon the work with all his soul and energy declaring that he would spend the rest of his days with his poor Italians.

He rented an old bar-room, himself made an altar and two confessionals, cleaned the walls and painted the inside doors, in a word gave the appearance of a chapel to the interior of the place, and put a big sign on the outside, "Missione Italiana della Madonna di Loreto." The chapel was opened August 16, 1891. By constant labor the church was made known and soon became too small, so new property was bought in May, 1892, and after suitable alterations a new church was opened in September of that year. Something had been done and, although many trials had to be encountered the number of confessions and Communions kept increasing. Still Father Russo soon saw that his mission would not have a solid basis till he had a school. He divided the basement of the church into six class rooms and thus was enabled to accommodate some two hundred children. These rooms were dark and poorly ventilated so that it became necessary to procure larger quarters. Two houses adjoining the church were then bought and fitted up as a school for the girls, and opened in October, 1895. This was not all. The rear school building was reconstructed at an expense of $8000 and opened in 1898 as a school for the boys. It contains four well lighted rooms and a tower with a bell. The pupils have increased yearly, till last year they amounted to 700.

For all these works Father Russo begged the money from his friends. He interested many of them in his school and they contributed generously. One wealthy lawyer, a convert to the Church, held a fair in his own parlors for the Italian congregation and thus collected a handsome sum, others contributed in other ways.

But the school did not suffice for the zeal of Father Russo.

He soon saw that if he wished to keep his children he must look after them when they had left school. This led to his organizing the St. Aloysius Club. This club or sodality, in which he ever took the greatest interest, he started in 1893. He assembled the boys in one of the old class rooms, beneath the church, every Saturday morning from 10 to 12. In order to make them happy he bought all sorts of games for them, and at times, such as Christmas, New Year's Day and Easter, he would make the little ones draw for prizes such as suits of clothes, shoes, one or two dollar bills, a stocking full of pennies, etc.

To those who knew the Father only as a college professor it was a great surprise to see that he knew how to make himself all to all to these boys. He was very skilful in the use of carpenter's tools and in designing ornaments for the church and even in building altars. In all these occupations it was his delight to have several of his sodality boys to help him and he knew how to interest them and keep them busy. He also interested the boys in dramatics and under his supervision they gave six plays, three of which he composed himself. In this way he got control of the youngsters and by his fatherly care and affection raised their number to 120 and kept them together till he formed a body of young men. These young men were his pride. To them he granted greater liberty, for he knew well that on once reaching the age of nineteen or twenty they would no longer wish to be governed as children. Father Russo, therefore, placed the management of this new club, which he called "The Loreto Club," in the young men's own hands and returned to his children. He kept the two clubs completely distinct, assembling the youngsters, as we have seen, once a week, and the young men every night. To give the young men every advantage he furnished two rooms in the front school building and made them into club rooms. From this time everything went on smoothly and Father Russo felt that his work was secure. The Loreto Club flourished and under the zealous care of its pastor gained for itself an honorable name and became the model for other Catholic clubs in the vicinity.

One of the last works of Father Russo was the establishment of the Apostleship of Prayer in League with the Sacred Heart. He had a Sodality of the Sacred Heart from the very beginning, its membership being confined to a few. He determined to extend the devotion to the whole congregation; so in September 1901 he called the school teachers together in one of the class rooms and exhorted them to become promoters. He encouraged them by telling them that all his hopes were founded on them, that he alone could do but little and that the future of the church and its prosperity depended on the League and on their co-operation. The people corresponded to his efforts, and First

Friday devotions became thronged and the communions on that day increased from 200 to 500. The promoters numbered more than forty.

Such is a brief sketch of some of the work done for the Italians by Father Russo. Of these works his successor writes as follows: "Father Russo has left everything well organized and firmly established,—the schools, the different sodalities for young and old, the clubs for boys and young men, and finally, the crown of all, the League of the Sacred Heart. In a short time it gave abundant fruit and it was his great joy and consolation. He left everything in the very best of order and we hope in his prayers to continue the good work, though in many ways it is a hard work."

Father Russo entered on his work for the Italians with the determination to give himself body and soul to this work and if necessary to sacrifice his life for it. There can be little doubt that he shortened his life by his constant labor for these poor people. In his last year he spoke many times of death and in his annual retreat made a special preparation to meet his God, as he was convinced that it would be his last retreat. During Lent he fasted rigorously. He gave a retreat at this time at Sharon and when he returned home would take no rest but worked very hard during Holy Week. It was on Good Friday, when he was preparing the monument for the sorrowful Mother, that his strength failed him. He knelt down offered himself to God and then took to his bed. The next day he was advised by Father Provincial to go to the Hospital. This he did not naturally like but submitted his will and was ready to go at once. It was thought he could wait till Easter, and on Easter Sunday morning he was somewhat better, but in the afternoon he grew worse and was carried to St. Vincent's Hospital just as the people were coming out of the church from Benediction. Here it was found that he had a bad attack of pneumonia complicated with other diseases, so that there was scarcely any hope. He received the last Sacraments on Monday afternoon, renewing at the time his vows with great piety and devotion. Father Provincial spent the night with him as it was feared he might die at any moment. He lived until Tuesday morning at half past ten and gave up his soul while Father White and Father Gennaro were assisting him. His body clad in the priestly vestments was exposed for a whole day in the church he had founded and built, and crowds came to pray for him, and at the funeral the people gave evident marks of their affection and even veneration for their pastor. The funeral Mass was celebrated by Father Provincial and the absolution was given by Archbishop Corrigan who was soon to follow Father Russo to the grave. May God grant us who are called on to continue the work he has founded and begun so well to imitate him in his zeal, patience, death to self and charity.—R. I. P.

Father Henry Imoda.

Father Henry Imoda was born of pious Catholic parents in Turin, Piedmont, on Dec. 7, 1831, and was baptized the day following. Having entered the Society in March, 1850, he, two years later, on the feast of the Annunciation, pronounced the simple vows of a scholastic, was made subdeacon in 1853, deacon on April 7th, 1860, and next day was promoted to the dignity of the priesthood. Having finished his third probation, and been admitted to the degree of formed spiritual Coadjutor, the Father was employed, during the two succeeding years, in preaching and in the labors of the ministry. In 1866 Superiors sent him to the United States, where the tireless activity of his prolonged apostolate, was thenceforth to be exercised. After a five months' stay at Frederick, Md., he in company with the Visitor, Father Ponte and some few other members of the Society, sailed for California by the Panama route, arriving in San Francisco on March 7, 1867. There, his first appointment was to the position of Minister in St. Ignatius College; his second, a few months later, to a like post in Santa Clara, his term of office in this latter charge attaining the phenomenal duration of nineteen years. On June 7, 1889, he was appointed Rector of St. Ignatius College, San Francisco, and two years later, on July 25, 1891, was named Superior of the California Mission. Relieved of the rectorate on April 27, 1893, the Father was constrained by ill health to resign the office of Superior, being succeeded therein on Nov. 21. 1896, by the present incumbent, Father John P. Frieden. Although shattered in health, and enfeebled by growing infirmities, the high-minded religious still continued to toil on, fulfilling as best he could until a few months before the end, the duties of procurator for the mission, librarian and Spiritual Father of the community.

Father Imoda's unusual capacity for hard work was due both to his robust constitution and to his energetic will,—a will unyielding in difficulties, although pliant and invariably submissive to superior authority. Stern towards himself, the Father, while ever mindful of religious discipline and the Society's customs, none the less treated his subjects with generous and high-minded charity. Especially was his kindly solicitude manifested towards the younger members of our communities, in whose well-being and formation his interest was heartfelt. With regard to classical training and the strict observance of the Ratio, Father Imoda's face was ever set against the short-sighted policy of temporizing. According to his idea, the work of the Society could be accomplished rightly no otherwise than by adhering closely to the consecrated traditions of its past.

Among his natural gifts was a remarkable memory, which

was especially retentive in the matter of names and dates, just such a faculty as his exhaustive knowledge of rubrics would suppose. With him, rubrics were a specialty, and love of church ceremonial a passion. The diocesan ordo he prepared for many years. Few would have ventured to dispute his ruling in the matter of ceremonies ; indeed as rubricist among Ours, he was perhaps foremost in authority. That truth the jocose but well meant commentary of an onlooker at the funeral threw into bold relief. By some misunderstanding or oversight, the corpse had been placed with the feet towards the altar. "God help us" piously exclaimed our friend, "Father Imoda is gone for sure, for if a spark of life was left in him, he'd rise out of his casket, to protest against such a violation of the ritual."

Worldly policy Father Imoda's straightforward character ignored, all display was distasteful to him outside the sanctuary, and to popularity he was utterly indifferent. The publicity which so many court, sensitiveness and reserve made him shrink from instinctively ; rather such tasks as may be gone through in silence and far from the public gaze, those he sought to hiddenly fulfil for God's glory.

One more trait of his character we must not overlook ; viz., his large-hearted generosity towards the distressed and needy. During his rectorate and superiorship, no one in real distress was ever known to have been dismissed by him empty-handed or unrelieved.

Of interior trials he had shared, perhaps even more than the average quota, first as Superior, and before and after his Superiorship as a simple private in the rank and file. But as his life drew to its close, the clouds were mercifully scattered and the shadows lifted ; and on May 12, 1902, the saintly religious peacefully breathed his last.

To sum up his life, Father Imoda was a man of solid virtue, and simple, unaffected piety. Upright and straightforward, impartial, kindly, fatherly and just, he nobly achieved a work in the California Mission, the fruits of which time still progressively matures, and on which Heaven by its manifold blessings has repeatedly set the stamp of its approving seal.—R. I. P.

Father Anthony De Haza-Radlitz.

Born in Lewitz, Prussia, October 25, 1844 ; entered the Society at Münster, October 1, 1859 ; died in the Benedictine Hospital at St. Joseph, Stearns Co., Minnesota ; buried in the Benedictine Abbey at Collegeville in the same state.

Father Anthony Maria De Haza-Radlitz was born Oct. 25, 1844, in Lewitz, a former duchy of the province of Posen, Prussia. His father, a baron, was one of that good old stock

that knew how to stand up as staunch defenders of their Faith against Protestant oppression. He was a convert, having become a Catholic at Paris at the same time as the illustrious Duke of the independent duchy Anhalt Köthen. Soon after, in the year 1825, he returned as chamberlain to the Duke, and though in the town of Köthen there were no Catholics whatever, he helped to found a parish there whose first pastor was Father Beckx, later on General of the Society and his confessor until the duke's demise. That his zeal in his newly adopted religion caused him to become the butt of calumny and persecution, excited by a ribald press, was but natural. God, however, blessed this truly noble and pious father with an offspring, worthy of himself. Three of his sons entered the Society,—one in the province of France, and two in the German province. Of the latter, Paul, the elder of the two, worked for some time in the Missouri province and now lies buried at Florissant. When the Revolution of '48 drove the Society from Austria and Gallicia, several Fathers, including the famous preacher, Father Schmude, found refuge in the paternal castle of Father De Haza. Anthony, at that time only four years of age, was thus from his earliest years placed under the tutelage of our Fathers, and later on he could point with pride to the fact that he had never had any other teachers than Ours.

In his tenth or eleventh year he was sent in company with his elder brother to our college of Metz, where he acquired such a facility in French as in after life to be able to give missions as fluently in that language as in English or German. When the "Stella Matutina" was opened at Feldkirch in 1856, he was sent thither and after three years of study, feeling the call of God, he applied for admission into the Society. He was received and sent to the novitiate of Münster, where his lively and cheerful disposition soon gained him the affection of all. In 1863 Maria-Laach was set aside for higher studies, and hither the future missionary repaired to take up the study of philosophy. Three years of study passed smoothly by and, philosophy over, he returned to Feldkirch where, during the following four years, he filled the office of prefect with the greatest success. His spirit of self-sacrifice, his artless manners, his simple charity, won the confidence of all the boys. Here his devotion to the Angel Guardians stood him in good stead. He never neglected to pray them to let him know, when anything was wrong, nor did they forget to repay his confidence, for often he found his prayer heard in a most unexpected manner.

In 1870 he returned to Maria-Laach, to study theology. Scarcely had he begun when the Franco-Prussian war broke out and nearly all the scholastics were ordered out to serve in the army hospitals. His advent in the camp at this moment appeared providential, for his brother, a high officer in

the Prussian army, had been wounded before Metz and now lay dying in the hospital. Hastening to his bedside, the pious scholastic performed every service a brotherly heart could suggest and helped him to die in a manner touching to all present. Scarcely had he returned to Germany, when circumstances forced superiors to engage his services again as prefect at Feldkirch. In the meantime those who had served so faithfully in the army hospitals had received both their medals of honor and their passports to foreign lands. The great institution at Maria-Laach had to close its doors, and its inmates had to seek the hospitality of the English Fathers, who offered them Ditton Hall. Hither Father Haza went in 1873 to complete his studies. Nor were superiors forgetful of the long term he had spent at college. Consequently he was accorded the privilege of being ordained after two years of theology. Though he had still two years study and a year tertianship at Portico ahead of him, during those years he was often to be found in the pulpits of Liverpool and environs, so highly did superiors and others esteem his talent for preaching. Two years more were assigned him for the study of the Fathers at Wijnandsrade, Holland. His services, however, as a preacher were in such constant requisition, that little time, comparatively, remained for the pursuance of that end. The year 1879 found him back again in England in charge of a parish. Four years here did much towards supplying him with the experience which he made so much use of afterwards, not only when preaching to the faithful, but also in giving retreats to the clergy. In admonishing the latter, always an affair of the greatest delicacy, his prudent language and pleasing manners gave no cause for complaint.

The experience thus far gained, was but a preparation for the principal and most successful work of his life, the giving missions, retreats, etc., in both Germany and America. Up and down Germany; through Switzerland and Austria; sermons several times a day; retreats, missions, in almost uninterrupted succession; such is the short compendium of thirteen years. In 1894 he came to America, and though totally unknown here, made such an impression, that the clergy soon found out that they had a missionary of no ordinary ability. Consequently in order to fulfil the desire of many who desired him to give a mission in their parish, he had often to leave one mission for his companion to finish while he journeyed posthaste elswhere to begin another. Even when stopping over on a journey to take a short breathing spell, he would be kindly invited to "say something," and off he would go to the pulpit, recalling many a sinner from the gloom of death to the brightness of a new life. He was stationed at different times, at Cleveland and Prairie du Chien. To have him home, however, was a treat granted

seldom in the year. He would be off, now to St. Paul, a few days later, to Buffalo, to St. Louis, etc.

The Fathers saw that such labors would eventually lead to a loss hard to replace, so he was earnestly advised to spare himself. But that word was not found in his dictionary. "He'd go on a few years longer," he said, "and then all would be over." Unwittingly had he uttered a prophecy. About the middle of May, this year, he left Prairie to preach a mission in St. Cloud. Though he had always looked hale and hearty, he had an inclination towards diabetis. By means, however, of a special diet he had tried to avoid its grasp and had, till now, succeeded. Nothing ailed him on his departure. On his arrival in St. Cloud he was taken to the hospital deadly sick. Still he wanted to get out the next morning and preach the opening sermon, but this the doctor and all declared impossible. The sickness gained rapidly on him. Soon one eye was rendered blind and the other endangered. To add to his discomfitures, he was not allowed to eat anything, nor could he lie down, being always obliged to remain sitting either in a chair or propped up in bed. During the three weeks of his sickness he never closed an eye in sleep. Still his joyful, even jovial spirit did not play him false in these evil hours, but helped him to bear up against the painful sufferings of his sickness, until he finally answered the loving call of his Redeemer on June 7. The Benedictines, in whose hospital he had been so faithfully tended, day and night, and in whose church he was to have given the mission, claimed the honor of burying him among their own. Next day, followed by an immense procession, his remains were borne out ten miles from the city, where they were met by the Bishop, Abbot, monks and students and interred with befitting solemnity among the deceased sons of St. Benedict. Thus, though far from home, he died as a true Jesuit amidst his labors, still sighing for more.

Father Haza's appearance was commanding. He had a bright, sunny face that cheered all with whom he came in contact. His sermons were given in a simple straightforward style. They were not dressed up with any vain ornaments. They were made to be understood and to be understood by the simplest. His comparisons were often strikingly to the point, his arguments forcible. For example, called upon once to rebuke those who refuse to believe in the True Presence, because they can not understand it, he turned upon them, "And I ask you, What is electricity?" "Oh something that runs through the wires." "What is electricity?" "A kind of heat, or light." "What is electricity? I demand." "A little magnetism, a disturbance of the ether, etc." "Is this explaining the nature of electricity? If then you cannot find out what such a common thing is, how can you expect to penetrate the sublimest of mysteries?" The

plain truth was something that he was not afraid to tell when duty demanded, and yet he could do it without offending. "You told them what we weren't able to tell," was what greeted him often on coming down from the pulpit. His obedience was worthy of a Jesuit. He never desired one place more than another, and he went cheerfully wherever he was sent, and though of a very noble and high family he conversed with the lowly as easily as with the others. To see him was to know him, to like him. No wonder then that he has left a place hard to fill.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From June to October 1902.

	Age	Time	Place
Mr. George A. Smith	20	June 9	Frederick, Md.
Br. Peter Morge	56	June 23	New Orleans, La.
Br. William Dugan	76	June 28	Georgetown, D. C.
Fr. Theophilus Charaux	72	Aug. 10	Montreal, Canada
Br. Martin O'Neil	84	Aug. 26	Woodstock, Md.
Fr. Peter C. Koopmans	72	Aug. 31	St. Louis, Mo.
Mr. Hugh A. McPherson	25	Aug. 25	Canada
Br. Joel Miville	65	Sep. 10	Boston, Mass.
Fr. John F. Chambon	71	Oct. 5	Sault-au-Recollet, Can.

Requiescant in Pace.

VARIA.

ALASKA.—Some changes have been made in the status. Father Cataldo has been sent to Nome along with Father Devine, who recently came from Montreal, where he had been editor of the "Messenger of the Sacred Heart." Father Rossi replaces Father Cataldo as superior of Nulato. Father Lucchesi is superior at Holy Cross, Father Camille is superior at St. Michael's. In Akularak Father Chiavassa is superior.

Belated travellers to Nome, in distant Alaska, will have reason to bless the memory of Father Jacquet, S. J., the unfortunate missionary who lately became insane as a result of his arduous labors in the frozen North and was obliged to be changed. The "San Francisco Leader" announces that the City Council of Nome has decided to perpetuate a practical and poetical idea which originated with Father Jacquet. In the winter the greater part of the twenty-four hours is darkness, and travellers on the snow-obliterated trails often lose themselves on the flat, desolate tundra when the daylight fades. Not infrequently there is a tragic ending to the journey. Recognizing the importance of a beacon, the devoted missionary conceived the idea of surmounting the high spire of his church with an electric cross, and all last winter it flashed its guiding light for miles around. The city fathers of Nome have decided to assume the care of the beacon for the future.

BRITISH GUIANA.—Father Compton Galton has been appointed by the Holy See the new Vicar-Apostolic of British Guiana with episcopal rank to succeed Bishop Butler who died last year. Father Galton has been Superior of Ours in this Mission for some years.

BUFFALO MISSION. *Prairie-Du-Chien.*—The Scientific American Supplement, under date of Jnly 19, 1902, contains a very interesting article by Mr. Herman J. Muckermann, S.J. Prairie Du Chien. The article is entitled "A Remarkable Psychic Contrast From The Life History of Ants." Mr. Muckermann is a pupil of Father Wasmann who ranks as one of the leading biologists of the day.

Toledo. — On Monday, June 23d, the college held its annual closing exercises at the Valentine Theatre of this city. Some 1300 persons attended. The subject of the evening's

program was Frederic Ozanam, the founder of the Society of St. Vincent de Paul, after whom, also, the literary society of the college is named.

On Wednesday, Aug. 13, the patronal feast of our college, the students had a little reunion. Solemn high Mass was celebrated, and the sermon was delivered by the Rev. John I. Zahm, President of St. Ignatius College, Cleveland. After the ceremonies the boys, old and new, enjoyed an ice cream social. In the afternoon the priests of the city were entertained at a banquet in the college hall, at which about thirty-five were present. In the course of the evening, when the topic of Catholic education was spoken of, and the difficulties which surround our colleges, a suggestion was offered by one of the priests which met with universal approval. He proposed that the clergy of the city form a kind of union, with the purpose of looking after the interests of education by furthering the good work done at the college, and, as citizens, by insisting on the appointment of fair-minded officials in our public schools. The oldest priest of the city was chosen temporary president with the power to call a meeting whenever he should judge fit. At his request the college hall was put at his disposal for such meetings. Thus a step was taken which may not only be of benefit to the general interests of Catholic education, but also insure a bright future for St. John's College.

CALIFORNIA. *St. Ignatius College, San Francisco.*— We are trying to organize an "Alumni Association" at St. Ignatius College. Two preparatory meetings have already been held; and judging from the present outlook we will meet with success. Two of our Spanish Fathers (Province of Aragon), Fr. Francis H. Agreda and Joseph M. Laus, arrived here on September 24. They will stay a year or two in this Mission to study the English language, preparatory to their going to Manila.

CANADA. *Montreal. St. Mary's College. Golden Jubilee and Death of Father Charaux.*—Our good Father Charaux died on the 10th of August last, at the age of 72. Only three months before, he had celebrated his golden jubilee. Fr. Charaux himself had insisted that this celebration be simply a family affair, so that the only public event was an entertainment given in his honor by the pupils of the class of Syntax. A number of the programme at which the venerable jubilarian was particularly touched was the recitation of a piece of poetry entitled *Souvenirs d'antan*, which had been written forty years before by his brother, Mr. Auguste Charaux, professor of Literature in the Catholic University of Lille, on the occasion of Fr. Charaux's sailing for America. The family feast took place on the first of May. Father Charaux's infirmities had for a few months prevented him

from saying Mass, but on that morning he had the great happiness of being able to do so. Four communities, those of the Scholasticate, the Novitiate and our two Colleges, were present at the dinner, which was served in the boys' refectory. All were anxious to prove their gratitude and affection to good Father Charaux, who may justly be called one of the founders of our Mission, as the greater part of Ours here have either been received by him into the Society or formed by his teaching to the first principles and duties of religious life. A telegram of congratulation with the apostolic blessing was received from His Holiness Pope Leo XIII. Music, poetry and history were laid under contribution to celebrate the works and virtues of the Jubilarian, and his whole life was passed in review from the time where he was

". . . . un enfançon
A Pont-á-Mousson",

to that very day itself on which he was privileged to see the ample harvest of the good seed he had sown for God's glory.

Father Charaux continued to edify us up to the very day of his death, especially by his attachment to common life, insisting to the very end on following the community, notwithstanding the acute pain he suffered at every step. He ceased going with the others to the refectory and garden only when forced to take to his bed, five days before he died. His death was sweet and simple as his life had been. His funeral was attended by many members of the clergy, both secular and regular, anxious to show the profound esteem and veneration in which they had held him.

Biographical notes are being collected for a sketch of Fr. Charaux's life, and the compiler would be very grateful for any information, characteristic anecdotes, etc., which might serve to illustrate the life.

The Loyola Badge.— Two years ago St. Mary's College adopted the Loyola badge or button, some slight modifications being made in the details. The essential features of the Loyola arms have been preserved: the left part containing the seven bars in light blue on a white field, and the right, the wolves and kettle in gold on a dark blue field. The helmet surmounting the scutcheon is dark blue with gold visor and crest. Under the scutcheon runs a scroll in which are the letters C. S. M., the initials of the College, in gold. The colors employed are the College colors, that is, those of the Blessed Virgin, to whom it is especially dedicated.

Identification of the place of martyrdom of Fathers De Brêbeuf and Lalemant.— Father Arthur E. Jones, of Loyola College, Montreal, writes to us as follows: — During my expedition to the Huron country this year, I identified the site of the Village of St. Ignace, II. where De Brébeuf and Lalemant were martyred. It is situated in Simcoe Co., Ont.,

in Tay Township, VII. Concession, Lot 4, east half. I came upon it on the feast of the Assumption. I likewise discovered the famous rock *Ekarenniondi* or *Ecaregniondi*, which marks the site of the Petun village of St. Mathias, twelve miles S. W. of which lay the village of *Etharita* or St. Jean, where Father Chas. Garnier was killed by the Iroquois. It stands almost on the very line between Simcoe and Grey counties, on lot 29, XII. Concession of Notawasaga township (Simcoe Co.). This would imply that the site of Garnier's martrydom and grave is in Hamilton diocese, certainly in Grey Co. and probably in Osprey township. The other Fathers met their death in Simcoe Co. diocese of Toronto; Noël Chatanel somewhere near the mouth of the Nottawaga river, and Antoine Daniel in the township of Flos, Concession I., lot 53. Sturgeon Bay station, a mere hamlet, is the nearest railway station to St. Ignace II., about a mile and a half distant. Collingwood and Staynes are the nearest stations to *Ekarenniondi*. The drive from either would be about eight miles.

Work among the Chinese of Montreal.— Father Cotter, who is one of the operarii attached to our church of the Immaculate Conception, is doing good work among the Chinese of whom there are many in this city. Last September one of them, Thomas Henry Bow, was solemnly baptized in our church. He is twenty-five years of age, comes from Hong-Kong where he met a missionary who induced him first to think of becoming a Christian. On his arrival in Canada he went of his own accord to call on our Fathers. Father Cotter instructed him for six months, and prepared him for the sacraments. The day after his baptism he received his first communion and the following week received confirmation. Father Cotter has begun a class of instruction for twenty-five Chinese desirous to become Catholics.

A New Mission.—It is announced that the Jesuits will soon assume charge of the mission at Caughnawaga, which is at present in care of Father Forbes, a secular priest. The mission is one of the oldest in America, having been founded in 1667, and since then has been at various times in charge of secular priests, the Jesuits, the Oblates and now the Jesuits will again look after the spiritual welfare of the natives.

The mission was originally established by the Jesuits and was maintained by them until 1783, when secular priests replaced the Jesuit order. In 1885 the Oblate Fathers took charge of the village and continued to do so until '92, when it was handed over to the present incumbent, Father Forbes, the thirty-sixth pastor of the mission.

The population of the mission numbers 2021 Catholics and thirty-eight Protestants.

Arrival of French Fathers.—Fathers Loiseau, Desforges and Fougerat of the Province of France have arrived in Canada Father Desforges is professor of the Juniors at Sault-au-Re-

collet; Fathers Loiseau and Fougerat are teaching mathematics and sciences at St. Mary's, Montreal.

Tertians.—Three tertians of the Mission are at Frederick, six have gone to Mold, the tertianship for the Province of France.

CEYLON.— *The Papal Seminary at Kandy* for all India, under the direction of our Belgian Fathers, has now eighty students all that the means at its disposal enable it to support. There is a likelihood however that this number will soon be increased, as a secular priest has proposed to raise a fund of one hundred thousand Rupees in commemoration of the Jubilee of Leo XIII. to be applied to the support of more students for this seminary. This fund is known as "The Papal Jubilee Memorial" and already five thousand Rupees have been subscribed.

CHINA. *The Chinese Calendar.*—A lengthy and very interesting article entitled "The Chinese Calendar" appeared in the May issue of "Popular Astronomy," from the pen of Father William L. Hornsby, well known to the readers of the WOODSTOCK LETTERS. In this article Father Hornsby takes special care to show the role played by our Fathers in fixing the Chinese calendar. He says: the Chinese calendar was not correct until it was finally reformed by the Jesuit Fathers in the 17th century. Owing to the accuracy of the calculations of the Jesuit astronomers the care of the astronomical bureau was taken from the Mahometan astronomers and confided exclusively to the Jesuits. The first of our Fathers to gain favor at the court was Father Schall, a native of Cologne who arrived in Pekin in 1623. Father Schall's work was continued and completed by the Belgian astronomer Father Verbiest to whom the Chinese are indebted for the calendar as it now stands. Father Verbiest's reform of the calendar was published in thirty-two volumes, called after the celebrated emperor then living "The Kang-hi Perpetual Calendar."

COLOMBIA.— Our college at Pastos, Colombia, notwithstanding the civil war has 150 students and the Fathers are doing good in the city. While the city was besieged by the insurgents one of our Fathers established what is known as the "Rosario de la Aurora." Many of the most distinguished people of the city along with the poorer classes took part in the procession which was made as early as four o'clock in the morning and gave thus a public proof of their devotion by joining in the singing and the Rosary. It is believed that it was owing to these prayers that the city was protected and the insurgents repulsed. During Lent the retreats in our church were attended by the highest dignitaries of the

state and officers of the army who followed the exercises and approached the sacraments with great fervor.

ECUADOR.— The Government having withdrawn its support our colleges at Quito and Riobamba have been obliged to give up the title of "National" which they have held since the time of Garcia Moreno, and become private colleges. Quito has been compelled also to relinquish the college building which belongs to the Government. This, however, is not enough for the radicals who are now using every effort to have Ours forbidden to teach in the Republic, though there exists a contract between the Government and the Society permitting us to open colleges and even accepting our examinations.

Guyaquil. Father Victor Guerrero, known to many of Ours as he studied at Woodstock, writes as follows :—On July 16, thirty blocks of the city were destroyed by fire and our church and residence reduced to ashes. The three Fathers and the Brother who lived there were obliged to seek shelter and even the necessaries of life with their friends. Father Guerrero finds valuable use for the English he learned while at Woodstock as many Americans and Englishmen are now working in Ecuador in constructing railroads. During the two years he has been in Guyaquil he has received more than a hundred Protestants into the Church.

ENGLAND. *Oxford.*—Mr. Edward O'Connor, one of our scholastics of the English Province who has just finished his fourth year at Oxford, secured a First Class in the Final Honors School of Mathematics. This is the highest distinction given in mathematics by the University.

Higher Certificate Examinations.—At these examinations of the Oxford and Cambridge Joint Board, of all the Catholic colleges which entered, our Juniors at Manresa lead the way and were followed immediately by Stonyhurst. This examination is one of considerable difficulty, as may be judged from the fact that not more than sixty-four per cent. of the candidates are successful. It exempts those who pass from the first examination at Oxford, called Responsions. It also gives prestige to those who hold it. Nine of our Juniors and seven Stonyhurst students won the Higher Certificate.

The Jesuit System and the Public Schools.— The Warden of Radley College, near Oxford, paid Beaumont a visit last summer. The result was a paper read by him at a meeting of Public Schoolmasters, held a few weeks ago at the City of London School. The paper was entitled "The Jesuit System of Education with relation to the English Public Schools," and was on the whole exceedingly complimentary to Jesuit methods. The Provincial, Father Colley, and Fa-

ther Rector were present by invitation, and, in the discussion which followed the reading of the paper, both were plied with questions, evidencing the interest taken in the subject. Some points, on which misconception largely prevailed, were cleared up apparently to the satisfaction of the audience, while many more distinctive features of the Jesuit system met with unqualified approval. Perhaps the point which excited most interest, as being quite a new idea to the majority of those present, was the institution of the Prefect of Studies as distinct from the Head Master. This was thought to be admirable in theory, but the opinion was freely expressed that the conflicting claims of two such officials in an English Public School would lead to extremely strained relations and probably end in wrecking the system! The discussion throughout was of the friendliest character, and at its close many of the representatives of our best known Public Schools were ready to admit that they had much to learn from the methods pursued at Beaumont.—*Letters and Notices.*

FORDHAM. *St. John's College, Science Department.*— During the summer holidays just passed, Science Hall has undergone a change in its internal arrangement. By transposing a couple of partitions, on the first floor, we have managed to find place to fit up a Physical Laboratory for the use of the Senior students. It covers a space of 22 x 36 feet, and is supplied with convenient working tables, wall shelving, gas, electricity, water, a pneumatic trough, 2 ft. 6 in. deep, and a talc blackboard on which dustless talc crayons will be used. Three windows, wide and high, in the outer wall, afford excellent light, and these are supplemented by large wall lights in the upper portions of the partitions which separate this new Laboratory from the Analytical Chemistry department and its adjoining store room. In order to be more secure in magnetic experiments no iron has been used in the construction of the tables, while the gas piping is all of brass. At this date (Oct. 1) physical experimentation has not yet begun, since our first installment of apparatus has only just arrived; but in the course of a week at most we expect that everything will be in order, and that real work will be commenced.

Alumni.— The Right Rev. John M. Farley, D. D., L. L. D., Archbishop elect of New York, is a loyal alumnus of Fordham College. Hon. Chas. N. Bulger who is the Democratic candidate for Lieutenant Governor of New York State is also a Fordhamite.

FRANCE.—It is impossible to publish news of Ours living in France as no authentic proof of the existence of any Jesuit there should appear. Such is the wish of our Fathers, even for THE LETTERS.

We learn from "The London Tablet" of August 30 that

our former college at Rue Madrid, Paris, has excited the attention of the Government and an attempt has been made to close it. Monsieur Ménage, the judicial liquidator of all property formerly in the hands of the Society, went to the colleges where he was informed by the Abbé Courbe, the director, that it had never belonged to the Society. It was as a matter of fact, and had always been, the property of the civil society by which it had been opened in 1874. Latterly Jesuits had been employed as teachers, but more than a year ago they had been replaced by lay teachers or secular priests. The society owning the establishment is presided over by the Comte de Vergès and includes no religious. Why there should have been any thought of closing the place it is difficult to see, inasmuch as it had been opened in full conformity with the regulations laid down by the law. The Abbé Courbe naturally protested against the seals being placed on the establishment. The case was ultimately considered by a Judge in Chambers. His decision was given on Wednesday. According to his ruling the school is certainly the property of the civil society. The seals may not, therefore, be placed upon the building in a way to interfere with the working of the school; but as Jesuits were formerly resident there before the promulgation of the Law on Association, M. Ménage was entitled, as a precautionary or preservative measure, to place the official seals upon any articles of value which he had grounds for thinking belonged to the Society of Jesus. In doing so, however, he was to be careful not to do anything that would inconvenience the free action of the proprietors. So M. Combes does not obtain what he wanted and intended—the closing of the school. He is probably welcome to all the wealth that can accrue to the Republic from the sale of a Jesuit table or chair.

Frederick.—On the last Sunday in June the church and parish, including St. John's Literary Institution, were given over to the diocese. The Rev. W. J. Kane is the pastor and his assistant is Rev. E. Craig an old student of Georgetown. They both lived at the novitiate until the first of September when they moved to a residence, which they have hired temporarily, a few doors west of our house. The pastoral residence, which has been begun, is to be finished the first of March. It will adjoin St. John's Literary Institution, in fact the east wall of the Institution will be the west wall of the residence. It will be a three story brick building similar in style to the Institute. This Institute has fallen from its high estate and is now merely a parish school for boys and girls. —Father James Smith, the Tertian Instructor broke down under strain of hard work during the retreat and has been replaced by Father James Conway. Father Smith has gone to St. Ignatius, New York. The Community numbers 123, distributed as follows:—Fathers, exclusive of Tertians, 8;

Tertians 19, nine of whom are from this province; Juniors 46; Scholastic Novices 33, twenty of whom are of the first year; Coadjutor novices 7, four of first year; Brothers not novices 10.

The Novices come from the following colleges:—

Boston, Mass.	7
Gonzaga, D. C.	4
Loyola, Balt.	3
Holy Cross, Mass.	4
St. Francis Xavier's, N. Y.	1
St. John's, Fordham, N. Y.	1
St. Joseph's Phil.	9
St. Peter's, Jersey City	2
Syracuse Academy	1
Philadelphia High School	1
Total,	33

It is thought that the removal to the new novitiate St. Andrew-on-Hudson, will take place in December. There have been many delays owing to the strikes and the non-arrival of the lumber.

GEORGETOWN UNIVERSITY.— The number of students in all departments during the year 1901-1902 was 737: in the college 136; in the schools of Medicine and Dentistry 149; in the school of Law 288; in the Preparatory Department 164. There were 143 professors, instructors and demonstrators connected with the several schools. At the annual Commencements 121 degrees were given: L. L. D. 3; A. M. 8; A. B. 20; M. D. 13; D. D. S. 9; L. L. M. 11; L. L. B. 57. Honorary degrees were conferred upon the Hon. Bellamy Storer, U. S. Minister to Austria; the Hon. Louis E. McComas, U. S. Senator from Maryland; the Hon. Charles C. Cole, ex-Judge of the District Supreme Court. The address to the graduates was given by Hon. Elihu Root, Sec. of War. President Roosevelt accepted an invitation to be present at the Commencement, but owing to the press of business during the last days of Congress, he asked to be excused from attendance, promising to let nothing interfere with his being present at the next Commencement. An effort is being made to have a single Commencement at the College building for the four departments of the University.

Senior's Retreat.— At the request of the graduates a retreat was held at the College immediately before Commencement. All the Seniors and many students from the Professional schools attended. Father Raley conducted the exercises. The spontaneous piety of the exercitants was most consoling to the Faculty. Several of the retreatants decided their vocations to the priesthood.

Sodality of Our Lady Immaculate.— St. Aloysius is the second Patron of the Sodality. As his feast would fall outside the school year, it was transferred to June 4. This was done in virtue of the Society's privilege (Institute, Comp. Priv. sub vocab. *Festivitas*, nn. 246, 250, 251). A holiday was granted the entire college and the day was celebrated in the morning by solemn High Mass, a Panegyric of St. Aloysius by Father Quill, general Communion of the Sodality and solemn Renewal of the Act of Consecration ; in the evening by the solemn reception of new members, a sermon by Father Conway on "Noblesse oblige," and solemn Benediction of the Most Blessed Sacrament. The Sodality Banquet followed in the boys' refectory, at which several good poems were read and well conceived speeches were delivered. On this date there were 70 members on the roll, including postgraduate and professional college and a few preparatory students. Most of the 70 were weekly communicants. Their class average for the year would be about 83 per cent, and they were looked up to as the pick of the school. The new Manual is in print, but not yet bound. The new Medal is finished, and is much admired. During the summer two beautiful cases for the Medals were put in place in the vestibule of the boys' chapel. They are made of quartered oak and are highly polished, inside as well as out. The design was made by Brother Shroen and suits the architecture of the chapel. The lower portion of the front of each case is a beveled plate glass door, behind which the medals will be displayed on a rich blue plush background. The medals are in bronze. The upper portion of the right hand case is a door containing the printed list of officers and members, the door of the left hand case forms a bulletin board covered with blue plush for Sodality notices. Two frames of the same general design as the cases have been made to be set up on the other side of the holy water fonts in the vestibule. These frames will contain respectively the list of the officers and of the members of the Sodality from 1810 to 1900. The lists are now being printed and will be published in book form also. A section of the Sodality for day students is contemplated, and another for graduates such as is workingso successfully in Boston College.

Libraries. The Riggs.— 911 volumes and nearly 3000 magazines and pamphlets were donated by friends during the year. Of special interest to Ours is the gift of E. Francis Riggs, Esq., consisting of books and papers regarding the Gonzaga Family. The collection contains family papers, private pedigrees, patents with seals, autograph letters, printed books and manuscript matter : 92 books and 1100 papers. Amongst the other donations were about 50 large folios of engravings.

The Hirst Library,—formerly known as the students' Library, has, thanks to the liberality of an alumnus, been fur-

nished with a new bookstacks of oak and iron. The capacity of the Library is 10,000. The library and the adjoining Reading Room have been decorated by Brother Schroen. On the panelled ceiling, the evolution of "The Book" has been portrayed by a series of exquisite paintings.

The Medical School.—Of 74 graduates between the years 1895 and 1900, 20 applied for admission into the Army and Marine Hospital service. Of these 20, only one failed to pass the rigid professional examination. Colonel Smart, the assistant Surgeon General of the U. S. A. declares in public, that of the 153 Medical schools in the United States, not one can boast of a higher record and a larger percentage of successes than the Georgetown Medical school.

The Hospital.— During the year, 2747 cases were treated at the hospital; of these 90 per cent were charity cases. A wing capable of accommodating 30 patients will be built during the present year. Funds are now being collected by the professors of the Medical school. The Dean of the Faculty has offered $5000 with which to furnish a new operating room.

GERMAN PROVINCE. *Retreats.*— The number of exercitants in the house of retreats in Feldkirch has steadily increased year after year. But the year 1901 showed the most remarkable increase. The total number of exercitants of that year was 1856; of these 780 were priests, 336 students, 111 teachers and 629 other laymen. One retreat deserves a special mention, viz, that given in Blyenbeck, during Holy Week of this year, to secular priests who are Professors of Evidences in German gymnasia. 36 Professors took part in the first retreat of this kind. It was conducted by Father Knabenbauer. The retreats given to students of the universities and gymnasia in the various houses are still flourishing. In Blyenbeck at one retreat were present 100 students of German gymnasia. Such numbers will be more appreciated if it is remembered that these students have to travel from Germany to our houses in Holland; not unfrequently they come from a long distance, so that a great part of the two weeks Easter vacation is sacrificed by the students to this salutary exercise; besides, the expenses which these journeys involve are frequently considerable. In connection with this work we must mention the lectures which were given by our Fathers in different cities in Germany. Father Liese lectured for several days in the famous university city of Heidelberg, which is almost exclusively Protestant. The lectures on the existence of God, immortality of the soul, divinity tof Christ, infallibility, of the Pope etc, were attended by more than 2000 men, many of them belonging to the upper classes. The last two evenings several hundred men could not gain admittance as the large casino hall was filled to the last standing place. Father Aschen-

brenner lectured with similar success in Karlsruhe, the Protestant capital of Baden.

India. *Bombay. Death of a distinguished Professor.* — Catholic education in India has suffered a severe loss by the death of Fr. Henry Bochum of the German Province. Born near Cologne Rhineland, 1841, he taught philosophy at Stonyhurst 1870-72. In 1872 he went out in a similar capacity to Bombay and soon became a leader of Catholic education in India. He was especially conversant with the Zoroastrian religion, and was, therefore, very widely known and esteemed among the Parsi community. All the Parsi papers of Bombay published appreciative notices on his life; they admired his learning, tact, talent as a Professor, and above all his noble and amiable character which won him so many friends among the natives of Bombay, especially the educated and influential Parsis. They took a particular notice of his knowledge of Parsi history and scriptures and admitted his superiority even over many learned Parsis in this line.

For many years Father Bochum was examiner to the University of Bombay, in Logic and History, and the progress that was quite lately made, in making Aristotelian philosophy an optional branch for the M. A. course was mainly due to his exertions. A few years ago Father Bochum scored a remarkable victory over the opponents of metaphysics. The text books of the University were exclusively of the empiric school, (chiefly of Sully and James). Father Bochum advocated the introduction of "Natural Theology," and of such text books of psychology which treat not only the empirical but also the metaphysical aspects of this science: Father Maher's "Psychology," similar works of Ward and Mivart, the "Outlines of Physiological Psychology" and the "Philosophy of Mind" by Professor Ladd of Yale. Against this purposed proposal four Protestant Colleges raised the cry of "sectarian Psychology" and started an agitation against the movement. But finally the Senate of the University decided in favor of Father Bochum's plan. Several Protestants had sided with the Father and the Anglican Bishop of Bombay publicly congratulated him "on this gratifying victory in so good a cause." Still some Protestant educationists continued their opposition in passionate articles; they even tyled Professor Ladd's works "too biased, too Catholic, and unscientific." However, they were soon silenced. In 1899 Professor Ladd, on a tour around the world, had lectured with great success in Tokio, the capital of Japan. Arrived in Bombay, he was given a brilliant reception by the University in the villa of Mr. Tata, the Macenas among the Parsis. In the University Hall he gave a course of splendid lectures on Psychology. This turned the opinion of the educated completely. It became almost the fashion to show interest in metaphysics. Besides in the course

of his lectures, Professor Ladd had declared himself openly a Presbyterian, and his clear and solid dealing with the most difficult problems had given proofs of his great learning. All this put to shame those who had said that the works of the Yale Professor were "too Catholic and not scientific." Of course it was also a complete vindication of the unbaised and unselfish spirit which had animated Father Bochum in his proceedings. This triumph made the name of the Father known in the educated circles all over India, and in 1900 the University of Allahabad sent him the flattering invitation to be examiner in philosophy to that University. From these facts it will appear what a loss the Father's death is for the interest of sound education in India. (From the *Tablet*, Aug. 16 and 23, and the *Mittheilungen*, No. 16.)

Examinations. In the year 1901, in the whole Presidency of Bombay, 3806 students tried the matriculation examination for the University; of these only 1217 passed, that is 32 per cent. The College of St. Francis Xavier formed a striking exception. Of the 43 students that tried the examination 34 passed, i. e. 79 per cent.

Calcutta. A new Archbishop.— Father Brice Meulman, Superior of Ours in the Mission of Bengal belonging to the Belgian Province, was consecrated Archbishop of Calcutta on May 24. It was the first time that an Archbishop of the Presidency received episcopal consecration in his metropolitan church.

JAMAICA.—Fathers Collins and Broderick have returned from Jamaica. They have been replaced by Fathers Bridges and Duarte. Brother Vizard has returned and has been replaced by Brother Tolland.

MANGALORE. *The Bishop's Jubilee.* — The Right Rev. Abundius Cavadini, S. J., Bishop of the Diocese of Mangalore, celebrated his Silver Jubilee in the priesthood on Tuesday, September 10, 1901. The celebration was in every respect worthy of Catholic Mangalore with its 16,000 Catholics. In the morning there was Pontifical High Mass, at which nearly all the clergy of the Diocese were present. Immediately after it the whole congregation assembled around and under a large pandal in front of the Cathedral, where the Dewan Bahadur A. Pinto, the recognized leader of the Catholic community, read an address and presented a horse and landau to his Lordship in the name of the Catholics of the Diocese. A more precious offering was a Spiritual Bouquet consisting of 85,377 Masses heard, 48,611 Communions received (of which 12,858 were on the day itself), 20,876 Stations of the Cross, and 179,142 Rosaries. All the parishes, communities, sodalities, and societies of the Diocese took part in making this offering, which took the form of an elegantly bound book containing the name and

offering of each contributor. The priests were entertained at dinner in the large hall of St. Aloysius' College at one o'clock the same day. A Latin play performed by the Seminarists in Jeppu closed the events of the day. Among the many presents received by the Bishop was one of special interest for us, namely, a Latin copy of the Summary and Common Rules printed in 1582. This was probably the first edition of the Summary printed. It was presented by the Superior of the Syrian Carmelites of Kottayan who are studying in our diocesan seminary at Jeppu.

A Memorial to the late Father Maffei.—On Saturday, May 31, Father Moore, Rector and Principal of the College, unveiled a portrait in oil 4 ft. by 5 ft. 3 in. of the late Father Maffei, who died just three years before in an out-of-the-way village about thirty or forty miles from Mangalore, where he had gone to open a mission station to convert the pagans. Father Maffei had been for many years professor in the College and had been its Principal for some six years before undertaking the work in which death overtook him. This portrait was painted by an artist in Goa by order of a number of the deceased Father's old pupils. Besides the work done in college Father Maffei labored hard for many years at a dictionary and grammar for Konkani, the vernacular of the District. Another work, which he did not live to see printed, was a history of the District of South Canara. It cost him a wonderful amount of labor and research to compile it. Those who are interested in it will find it in print in the *Mangalore Magazine*, the College quarterly, which is now in its fifth year of existence and contains a great deal of matter pertaining to this interesting portion of Western and Southern India.

The Consecration of Mangalore to the Sacred Heart.—On the last Sunday of December 1901, Mangalore was solemnly Consecrated to the Sacred Heart of Jesus. The occasion chosen for it was the completion of the painting of the College Church, which was the scene of this impressive ceremony. The Blessed Sacrament was exposed the whole day, and the different parishes, sodalities, schools, etc., of the town and suburbs sent relays every half hour for the adoration. In the afternoon Father Buzzoni, the new Rector of the Diocesan Seminary, preached a sermon in Kokani, after which the Act of Consecration was read and Solemn Benediction given by the Bishop of the Diocese.

Mangalore and the Bubonic Plague.—About the beginning of May it was reported that some cases of plague were discovered in the bazaar of the city, believed to have been imported by rats from Bombay. Our Collector for the time being was Mr. Matthew, J. Murphy, an old Stonyhurst boy, and he took such vigorous measures that it seemed to be stamped out. The monsoon began at the beginning of June

and its copious rains may wash it away. It has been remarked that up to this the places sanctified by the presence of St. Francis Xavier have been immune from the pest. We have no record of the Saint ever having set foot in Mangalore. Goa was free till a short time ago, when the Plague broke out and carried away a great many.

Father Müller's Work among the Sick and Lepers.—Father Müller, whom many of our readers know as he belongs to the province of Maryland–New York, sends us his report of The Charitable Institutions of Kankanady, on the outskirts of Mangalore, of which he is the Manager. The following extracts will give an idea of the works of charity in which the Father is engaged. As it is now seven years since the issue of the last report it will be good to state briefly the origin and progress as well as the present state of these Institutions.

The Homœopathic Poor Dispensary.—This Dispensary was opened in 1880 with a view to give the poor of Mangalore and its environs advice and medicines gratis. Later on, well-to-do persons had recourse to the Dispensary and a special arrangement was made by which Homœopathic medicines were sold to them at reasonable rates. All the profits are devoted to maintenance of the poor in the Leper Asylum, the Hospital, the Poor House and to provide gratis with medicines over fifty poor out-patients who daily apply for them.

St. Joseph's Leper Asylum.—St. Joseph's Leper Asylum came under Father Müller's care in 1890. It was then situated in a rather unsuitable position, a grave-yard to the right and left of it, and a public road in front of it. This was evidently not the proper place for it, and a high and healthy piece of ground of some ten acres, about a mile or so away from the old place, after a good many difficulties was at last secured at rather a high sum. No sooner had this been done than a part of the ground was levelled and the new Leper homes erected thereon. They were completed on March 1, 1892, and that day the lepers made their formal entry into their abode, which is capable of lodging some forty of them.

The Hospital or our Lady's Home.—In the year 1895 a long cherished project of building a hospital for the sick poor of South Canara was put into execution. It was built as a Memorial of the late Bishop N. Pagani, S. J. (who died on April 30th of that year) by contributions raised in the town of Mangalore and a donation of Count Mattei. It contains two large wards with twelve beds in each. The chapel is so situated between the wards that when the sliding panels on either side are opened, the bed-ridden can assist at Divine Service. The ward for women is under the care of some ladies of good Mangalore families who have devoted their lives to this work of charity. The men's ward is under the care of Infirmarians, young men of

birth and education who have likewise devoted their lives to this work for the love of God. Two of them, one a B. A. of St. Aloysius' College, and the other a matriculate, are now in Bombay qualifying for a doctor's degree so as to render more efficient help. Both promise well, for the former has been either first or second throughout the course, and the other twelfth or fifteenth in a college, which boasts of four to five hundred students. Their course is of five years and will end in November 1902.

The Poor House.— The Poor House now under construction is meant for old men and women who have no one to support them and are not able to gain their own livelihood. It will be nearly of the same size and shape as the Hospital, and be able to lodge 25 old men and as many old women.

From the above short resumé it will be seen that the work of the Manager has been a rather arduous and laborious one, considering especially that he is laboring under the burden of three score of years. But what has cheered him on in his labors is the encouragement he always met with from his Superiors, and the kind words and efficacious help he receives from high and low of all castes and creeds in town and out of town.

To mention one instance, Lord Wenlock, after visiting these institutions wrote through Lady Wenlock :—"Lord Wenlock has seen many leper hospitals, and he tells me that in none has he seen the condition of lepers so much alleviated. Whether this is due to the medicines or the bathing, diet and other treatment, the fact remains that their condition is much improved and infinite praise is due to Father Müller's unselfish devotion."

Work against the Plague.— In the "Indo European Correspondence" for Aug. 27 we read :—

"From the reports sent to us of two meetings which were convened to determine the measures to be taken against the plague with regard to the Catholic community at Mangalore, we find that the Rev. Father A. Müller, S. J. the veteran Missionary, has offered his services, under certain conditions, to take the responsibility of the work, to suppply the medical staff and attendance on the sick. He is, himself, in charge of an establishment built for decrepit poor ; and if, close by, a site could be purchased he would give his services and those of his hospital assistant and two infirmarians of his hospital, and medicines gratis. The subscription list was sent round and Rs. 724 was subscribed on the spot. The Collector approved of the idea and two schemes are now before the Government. To ensure the stability of the Plague Hospital a monthly subscription list was suggested by the Collector, who offered to head the list with Rs. 15 a month. This list was opened on the spot again and Rs. 140 were subscribed at once. All praise to the energetic Father and our best wishes for success !"

MISSIONARY BAND.—The Missionary Band now consists of ten Fathers. It has been divided into two sections. Father William Gannon, the Superior, lives at Fordham along with Fathers Gleason, P. J. Casey, O. Hill, Stanton, and Scully. Father O'Kane with Fathers Goeding, P. H. Casey, and J. Collins resides at Boston College.

MISSOURI PROVINCE. *St. Louis University.*— The eighth Provincial Congregation of the Missouri Province called for the election of a delegate to the Congregation of Procurators, opened on July 1, 1902, under the presidency of Rev. Father Provincial, at the St. Louis University. Father John N. Poland was elected Secretary, and Father Michael W. O'Neil assistant Secretary of the Congregation. The "Deputati" elected were Fathers Edward A. Higgins and Michael P. Dowling. On Thursday, July 3, the formal balloting for Procurator resulted in the election of Father Michael Dowling and for substitute Procurator in that of Father Frederick P. Hagemann. The last session of the Congregation was held in the afternoon of the same day.

Scholasticate.— On the 26th, 27th and 28th of June the Most Rev. Archbishop of St. Louis, John J. Kain, conferred the major Holy Orders on the following theologians, the ceremony taking place in our Church of St. Francis Xavier. Messrs. Jos. P. Conroy, John M. Cunningham, Matthew Germing, Jos. G. Kennedy, George J. Leahey, Louis E. Newell, Gregory J. O'Kelly, Hermann J. Pickert, William F. Robison, William H. Trentmann, Thomas F. Wallace and William P. Whelan of the Missouri Province, Messrs. John Durgan and John B. Sifferlen of the Rocky Mts. Mission, Mr. Eugene J. Montellard of the New Mexican Mission, Mr. Bernard Bergoënd of the Mexican Province and Mr. Michael Marti of the Province of Aragon. Father James J. Conway returned in the first days of September to resume his former post as Professor of Metaphysics of the 2nd year, thus relieving Father J. Otten and enabling him to enter on his tertianship. The Morning Dogma Professors lectures "de Pœnitentia, Extr. Unctione, Ordine, Matrimonis," the evening Professor "de Virtutibus Infusis." The short course Dogma Professors is teaching "De Deo Uno.,, In Moral the 2d volume is being seen. In S. Scriptura the Psalms are explained this year.

College.— Father Joseph H. Dickhaus has been made Prefect of Studies, succeeding Father John C. Burke who has reentered the teaching corps as Professor of the class of poetry.

St. Louis.— *St. Joseph's Church.*— Father Francis Braun, one of the Jesuit exiles of the '48 revolution, celebrated the golden jubilee of his priesthood on Sept. 2, 1902. As celebrant

of the solemn Mass, he was assisted by Father Thomas Miles as deacon and Father Joseph Zealand as subdeacon. During the day he was the recipient of hearty congratulations, and later substantial testimonials from the various Sodalities and Societies and the school children of the parish in which he has ministered faithfully and energetically for many years.

Detroit College.— Father Louis Kellinger was proclaimed Rector of this College on August 26, 1902. Father Simon A. Ryan has replaced Father Robert Henneman as Prefect of studies and discipline.

Florissant. St. Stanislaus Novitiate.— Father Arnold J. Garvy has succeeded Mr. Jos. C. Husslein, who has begun his course of theology, as Professor of the 1st year Juniors' class. The tertian Fathers number twenty-two, of whom thirteen belong to the Province of Missouri, two to the Province of Aragon, two to the Mission of New Orleans, two to the New Mexican, two to the Rocky Mts. and one to the Californian Mission The Juniors are 24, of whom *two* are still Novices ; 2nd year, 6 ; 1st year, 18. One Junior belongs to the New Mexico Mission ; the rest to the Missouri Province.

Scholastic Novices, 36; 2nd year, 12 ; 1st year, 24, of whom 2 belong to the New Mexico Mission.

Brother Novices, 6 ; 2nd year, 3 ; 1st year, 3.

Marquette College.— Father Henry T. Spalding has succeeded Father Herman Meiners as Prefect of studies and discipline, the latter having been appointed Minister of St. Xavier College, Cincinnati.

St. Mary's College.— Father George R. Kister has replaced Father Simon A. Ryan as Prefect of studies. Father Thomas C. McKeogh, lately Minister, has succeeded Father Eugene Magevney as a missionary.

The Creighton University.— In the spring of 1901 Father M. P. Dowling, our Rector after asking the prayers of our community for success, called upon our generous benefactor Count John A. Creighton and asked him whether it would not seem to him best to complete the buildings of our College while alive, since whatever provision he might make for this purpose in his will might be frustrated by efforts that would no doubt be made to break the will. He approved of the proposal, and told Father Rector to build what was needed promising to pay the bills. When he was answered that this undertaking was rather risky for us, since, if he should die before the work was finished, we should be left with heavy contracts on our hands for which we could not pay, he sat down and gave to Father Rector checks on various banks amounting to $75,000. With this money it was safe to begin. There existed the main building of the College and a southern wing for our dwelling rooms. This wing was extended by the addition of some twenty rooms. Another wing was built, which contains a chapel seating com-

fortably four hundred students, and class rooms for about as many more, a physical cabinet and lecture room for sixty. The old main building has a chemical lecture room and new laboratory, a long gymnasium, and, what is appreciated more than anything else, a most capacious and richly furnished reading room for the students (60 x 48ft.) which is said to be more elegant than any other college in the country can boast of. A third building contains a vast library hall (54 x 36ft.) of two stories, and lockers and baths etc., for football teams in the basement. A fourth addition is an auditorium for college exhibitions, plays, lectures, etc., with rising floor and galleries, holding 980 seats. A fifth building contains boiler room, etc., with two boilers of 120 horse power each, by which all our college, residence, church, hall and parochial school across the street, are comfortably heated. Our librarian found 11,000 books to be transferred from various rooms to the new library. He obtained a gift of $1000.00 from the mother of the kidnapped boy Ed. Cudahy and a promise of $1250.00 from others, besides valuable portions of Government publications; so that the library is rapidly increasing its treasures. Our College catalogue for last year contained 225 names of students, that of preceding years 200, this year we have already 239 and shall no doubt go beyond 250. Our Medical college too is in good condition, and our graduates from its halls are, as a rule, an honor to its professors.

Mission of British Honduras.— Father Eugene Brady and Father Livingston have been recalled to the States. The former has been replaced by Father Michael Leary, and it is probable that another Father will shortly succeed the latter.

RETREATS.

GIVEN BY FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1902.

To Diocesan Clerg.

Diocese	*Ret's.*
Chicago	1
Cincinnati	2
Davenport	1
Denver	1
Detroit	1
Green Bay	1
Indianapolis	2
Leavenworth	1
Lincoln	2
Milwaukee	1
Nesqually	1
San Francisco	1
Indian Territory	1

To Religious Men and Ordinandi.

Congregation of Saint. Viateur, Bourbonais, Ill	1
Ordinandi, St. Francis Seminary, Milwaukee	1

To Religious Men and Ordinandi.

Christian Brothers, De la Salle Inst. Chicago	1
Christian Brothers, College, Memphis, Tenn	1
Christian Brothers, College, Saint Louis, Mo	1
Christian Brothers, Cretin H. Sch., St. Paul, Minn	1

To Religious Communities of Women.

Benedictine.

Guthrie, Oklahomo, Ty	1

Charity.

Leavenworth, Kan	1
Mt. St. Joseph, O	2

Charity B. V. M.

Chicago, Ill	5
Council Bluffs, Iowa	1
Davenport, Iowa	1

Charity B.V.M.

Des Moines, Iowa.....1
Dubuque, Iowa.....3
Holden, Mo.....1
Lyons, Iowa.....1
Milwaukee, Wis.....1
Sioux City, Iowa.....1
Wichita, Kan.....1

Charity of Nazareth.

Memphis, Tenn.....1
Mt. Vernon, O.....1

Christian Charity.

St. Louis, Mo.....1

Dominican.

Essexville, Mich.....1
Grand Rapids, Mich.....1
Memphis, Tenn.....1
Nashville, Tenn.....1

Franciscan.

Hartwell, O.....1
Pawhuska, Ind. Ty.....1
Purcell, Okl. Ty.....1

Good Shepherd.

Carthage, O.....2
Chicago, Ill.....3
Cincinnati, O.....1
Kansas City, Mo.....1
Louisville, Ky.....1
Memphis, Tenn.....1
Milwaukee, Wis.....2
Newport, Ky.....1
St. Louis, Mo.....3

Holy Child Jesus.

Lincoln, Neb.....1
Waseca, Minn.....1

Holy Cross.

Boise City, Idaho.....1
Ogden, Utah.....1
Salt Lake City, Utah.....2

Humility of Mary.

Ottumwa, Iowa.....1

Immac. Heart of Mary.

Chicago, Ill.....1

Little Sisters of the Poor.

St. Louis, Mo.....1

Loretto.

Florissant, Mo.....2
Joilet, Ill.....1
Kansas City, Mo.....1
Moberly, Mo.....1

Mercy.

Springfield, Mo.....1
Cedar Rapids, Iowa.....1
Chicago, Ill.....4
Cincinnati, O.....2
Clinton, Iowa.....1
Davenport, Iowa.....1
Dubuque, Iowa.....2

Mercy.

Krebs, Okl. Ty.....1
La Barque Hills, Mo.....1
Milwaukee, Wis.....1
Nashville, Tenn.....1
Omaha, Neb.....2
Ottawa, Ill.....1
St. Louis, Mo.....1
Sioux City, Iowa.....1
Springfield, Mo.....1

Missionary Sisters S. Heart.

Chicago, Ill.....1

Notre Dame.

Cincinnati, O.....1
Columbus, O.....1
Dayton, O.....1
Odell, O.....1
Reading, O.....1

School Sisters of N. Dame.

Chicago, Ill.....1
Chippewa Falls, Wis.....1
Quincy, Ill.....1

Oblate Sisters of Providence.

St. Louis, Mo.....1

Poor Clares.

Omaha, Neb.....1

Precious Blood.

Wichita, Kan.....1

Presentation.

Aberdeen, S. Dak.....1

Providence.

St. Mary's, Ind.....2

Sacred Heart.

Chicago, Ill.....2
Cincinnati, O.....1
Grosse Pointe, Mich.....1
Omaha, Neb.....2
St. Charles, Mo.....1
St. Joseph, Mo.....1
St. Louis, Mo.....1

St. Joseph.

Chicago, Ill.....1
Cincinnati, O.....1
St. Louis, Mo.....1
St. Paul, Minn.....2
Wichita, Kan.....1

St. Joseph of Nazareth.

Concordia, Kan.....1
Lake Linden, Mich.....1

Ursuline.

Paola, Kan.....1
Springfield, Ill.....1
York, Neb.....1

Visitation.

Evanston, Ill.....1
Rock Island, Ill.....1
St. Louis, Mo.....2

To Lay Persons.

Seminarians and College Graduates.....5
Children of Mary Sodality, S. Heart Convent, St. Joseph, Mo.....1
School Teachers, etc., S. Heart Convent (State St.), Chicago, Ill.....1
" " " " " " (Clifton), Cincinnati, O.....1
Ladies' Sodality, Visitation Convent, Dubuque, Ia.....1
Young Ladies' Sodality, St. F. Xavier's Church, St. Louis, Mo.....1

Young Men's Sodality, New London, Wis 1
Penitents and Children, Good Shepherd Convent.
Chicago, Ill..... 1
Cincinnati, O..... 1
Kansas City, Mo..... 1
Memphis, Tenn.....1
Milwaukee, Wis..... 1
Newport, Ky.....2
St. Louis, Mo.....1
Inmates of Home for the Aged, Milwaukee, Wis... 1
" " " " " " St. Louis, Mo.....1

SUMMARY.

To Diocesan Clergy and Ordinandi.....	17
" Religious Communities.....	125
" Lay Persons.....	21
Total,	163
Total, same period of year 1901,	134

NEW JERSEY.—Father John W. Fox was appointed Rector of St. Peter's College, Jersey City on July 24.

NEW MEXICO MISSION. *Sacred Heart College, Denver.*—There has been but little change in our status. Father Schuler is Minister, Father Lonergan, who has just returned from Manresa, Prefect of Studies, Father Guida after an absence of three years during which time he was Rector of the Scholasticate at Posilipo near Naples, has returned and is Spiritual Father. Fr. Salvator Personè, who came to this country thirty years ago along with Father Sabetti, was by a special privilege the delegate of this Mission at the Provincial Congregation of Naples. He will remain in Italy as Rector of the college of Lecce.

OUR NOVITIATES.—The number of juniors, novices and tertians in the novitiates of this country and Canada on October 1 was as follows:—

	NOVICES						JUNIORS			TERTIANS
	Scholastics			Brothers						
	1st yr	2d yr	Tot.	1st yr	2d yr.	Tot.	1st yr	2d yr	Tot.	
Md. N. Y...	20	13	33	4	3	7	34[1]	12	46	19[4]
Missouri.	24	12	36[2]	3	3	6	18	6	24	22[5]
California	10	3	13[3]	..	3	3	8	4	12	1
New Orleans. ...	8	6	14	..	1	1	8	6	14	2
Buffalo Miss.....	10	10	20	1	1	2	7	4	11	4
Canada	8	2	10	2	3	5	5	6	11	..
Total,	80	46	126	10	14	24	80	38	118	48

[1] 1st yr. 15; 2d yr. 19; 3d yr. 12. One Junior is from the Canada Mission.

[2] Two novices and one Junior belong to the New Mexico Mission.

[3] Two Juniors and one Novice to the New Mexico Mission. Six Juniors and eight novices belong to the Rocky Mountain Mission.

[4] Four from Canada; 3 from New Orleans; 3 from Rocky Mountains; 9 from Maryland N. Y,

[5] Aragon 2; California 1; New Orleans 2. Rocky Mountains 2; New Mexico 2; Missouri 13.

NEW ORLEANS MISSION. *College of the Immaculate Conception.*—The attendance this year has been very satisfactory; one of the classes, Third Grammar, numbering 105 before the end of the first month, had to be divided into three parts. The Secretary of War has detailed a regular army officer to the Cadet Corps, which at present has an enrolment of 350. The Jesuit Alumni Association is arousing a great deal of enthusiasm among our old pupils. The executive is working hard towards carrying out the object of the association, which is not only to bind together Jesuit students from all colleges by the bonds of Christian friendship, but also to utilize the talents and accomplishments which many of its members possess for the entertainment and instruction of all. The committee on literary matters has already secured the cooperation of many men prominent in the legal, medical, literary and scientific professions. These gentlemen will give popular lectures on matters connected with their respective specialties. The Alumni Symphony Orchestra has been revived, to the great delight of the former members, and of the younger generation musically inclined.

During the recent street car strike in New Orleans a large portion of the State National Troops was called out; among other commands the Louisiana Field Artillery, of which Father Lawton is chaplain. One of the local papers contains the following:—"The unique spectacle of regulation military Mass was witnessed by the members of the Louisiana Field Artillery yesterday morning at their armory on St. Charles avenue. The armory was cleared and an altar improvised at the end of the large hall. The altar was made of drumheads, behind which were hung the flag of the nation and of the artillery organization. This is according to military regulations. Father Daniel P. Lawton, S. J., chaplain of the artillery, celebrated Mass, which was attended by nearly the whole command. Lieut. Sullivan and Sergeant Major McNamara served the Mass. Father Lawton addressed a few appropriate words to the boys, dwelling on the necessity of being prepared to face the judgment seat of God. He said it was the experience of history that the man who feared God most feared man least, and that the soldier who has his conscience free from guilt was invariably the bravest. Father Lawton's sermon made a profound impression on the soldiers. During the Mass music was furnished by a choir of Jesuit scholastics." Cardinal Gibbons, while on his annual visit to his brother in New Orleans, was present at Solemn High Mass in our church. He afterwards held a public reception in the college parlors, and in the evening in company with Bishop Rouxel and some prominent laymen, was entertained at dinner by the community.

Galveston. — St. Mary's University. — Father Daniel J. Murphy was installed Rector here on Oct. 7.

Selma, Ala. — The Catholics of Demopolis, one of the missions attached to Selma, wishing to build for themselves a new church, Father Julius Oberholzer, their zealous pastor, is busily engaged in drawing up plans.

Macon, Ga. St. Stanislaus College.—A great many improvements in the building line have been made both here and at the novitiate villa during the last few years. The most recent is a mortuary chapel, which is being constructed entirely of Georgia white marble.

The new St. Joseph's Church in Macon is finished and will be formally opened at an early date. It is said to be the most ornate church building in the South.

Father Michael Kenny has been appointed to look after the great negro population, Catholic and non-Catholic, in Macon and the adjoining country.

Shreveport, La.—Father John F. O'Connor hopes to open the new St. John's College in a very short time.

PERU. *A new church of the Society at Lima.*—On St. Aloysius' day the corner stone of a new church, adjoining our college on the outskirts of the city, as described in our last number, was laid by the Archbishop of Lima. The ceremony was very solemn. The President of the Republic, the Apostolic Delegate, and all the Peruvian Bishops, who were at Lima at this time for a provincial council, were present. At its close the college completed only last March and the finest in Peru, was thrown open for inspection. The new church at the request of the Archbishop is to be dedicated to St. Toribio, Archbishop of Lima in the sixteenth century.

THE PHILIPPINES. On Aug. 10, 1902, Mr. William H. Stanton, of the Missouri Province, was raised to the priesthood by the Administrator of the diocese of Manila, the Rt. Rev. Martia Garcia y Alcocer, Bishop of Cebu, and said his first Mass on the feast of the Assumption B.V.M. Our communities in Manila generously commemorated the event by an elaborate programme of greeting to the new priest in poem, speech and music; but, in recognition of the further fact that Father Stanton enjoyed the distinction of being the first native of the United States to be ordained in the Philippines, it was deemed proper to give to the commemoration a more public character. Accordingly on Sunday, Aug. 17, a solemn Mass was sung in our Church of St. Ignatius by Father Stanton, assisted by the Rev. Jas. A. Dalton, chaplain of the 5th Cav. U. S. A., as deacon, the Rev. Francis B. Doherty, C. S. P., chaplain of the U. S. Navy, as subdeacon, and the Rev. Wm. D. McKinnon, chaplain of the 3d Cavalry, U. S. A., as master of ceremonies, the sermon, appropriate

to the occasion, was delivered by Fr. Dalton before an audience, in which officers and men of the U. S. Army and Navy figured largely.

The following extract from a letter, written by Fr. Stanton to a Theologian at the St. Louis University and dated June 15, 1902, may prove of interest:—

You may judge of the present position of our two Colleges here among the Filipino people from the following simple fact. At the Ateneo, where they have accommodation for about 380 boarders, every single place was *engaged* for the coming year three months ago, before the boys left for vacations; and dozens had to be refused for want of accommodations Counting day scholars and all, they had there last term over 1100 boys. Here at the Normal we have accommodations for only about 180 or 190 boarders. All places here also were filled more than two weeks before classes opened, and many also had to be refused. Here, in all, we have some 750 pupils. Our Fathers say if we had room and men we would easily get between three and four thousand pupils in our Manila Colleges. It is wonderful what confidence the Filipino has in Jesuit teaching—the tradition goes down through generations. As soon as the boys of a family begin to wear trousers (at 10 years of age or thereabouts) they are shipped off to the "Padres de la Compañia," los Jesuitas, and generally they go right through the course. They are good Catholic families like the Irish—12 or 15 children are common. If some of the boys have cabbage heads, the parent says: "Well, never mind, they must go to the Fathers just the same. They will make good civilized Christians and gentlemen out of them, and that is the most important thing for this world and the next." The above is quoted almost literally from a letter received yesterday by the Rector from a father of a family who now has three sons here. Nine of the boys of the same family have already been educated at of our Colleges, and he writes that he has three smaller ones at home whom he will send with God's help as soon as they are old enough.

Up to a month ago all our "American newspapers of Manila were rabidly anti-Catholic, anti-friar, anti-Filipino, anti-Spanish, anti-all morals. The two principal dailies were run and owned by Englishmen (Orangemen, no doubt). But they have been pretty well run down now. The editors of two were brought up and convicted of "sedition," a third one has sold out and it is now in new hands, and it looks as though we were finally to have a couple of decent daily papers. A clean new weekly has lately shown up. From these you will see the tide is beginning to turn.

PROVINCIAL CONGREGATIONS. *Province of Maryland-New York.*—The Congregation was held at St. Francis Xavier's, New York City, from July 1–4. The deputati chosen were

Fathers Healy and Devitt. Father Romano was elected secretary and Father Devitt assistant secretary. Father Edward I. Devitt was elected Procurator and Father Thomas J. Campbell, substitute.

Missouri Province.— The Congregation was held at St. Louis University, St. Louis, from July 1–3. The deputati chosen were Fathers Higgins and M. Dowling, Father John W. Poland was elected secretary and Father Michael W. O'Neil assistant secretary. Father Michael Dowling was elected Procurator and Father F. P. Hagemann substitute.

The Missions.— Father Frieden Superior of the California Mission, finding it difficult to attend the meeting of the Turin Province, obtained permission to send as his representative Father Richard F. Gleeson. Father De la Motte, Superior of the Rocky Mountain Mission, also attended the meeting of the Turin Province. Father Personé by a special privilege represented tne Superior of the New Mexico Mission at the Provincial Congregation at Naples. Father Rockliff, Superior of the Buffalo Mission, attended the meeting of the German Province at Valkenburg.

The complete list of the Procurators is given on next page.

It will be noticed that Father Brandi, who was Professor at Woodstock for a number of years and made there his theological studies, was chosen Procurator of Naples.

CORRECTION.

GEORGETOWN COLLEGE.—There seems to be a mistake in the number of day-scholars returned from Georgetown. We have just learned that on the opening day there were over 50, while the number sent us for October 8, was only 30. On October 31 there were on the register 160 boarders, 7 half-boarders, 68 day-scholars; in all 235.

CONGREGATIO PROCURATORUM

Habita Romae Apud Collegium Germanicum Die 27 Sep. 1902

A. R. P. LUDOVICUS MARTIN, Praep. Gen. Soc. Jesu

NOMEN ET COGNOMEN		ORTUS	INGRESSUS	GRADUS
Assistentes	*Assistens*			
R. P. Joannes Jos. de la Torre	Hispaniae	19 Mar. 1830	9 Oct. 1852	15 Aug. 1865
R. P. Mauritius Meschler	Germaniae	16 Sep. 1830	8 Nov. 1850	2 Feb. 1867
R. P. Rudolphus J. Meyer	Angliae	8 Nov. 1841	12 Jul. 1858	2 Feb. 1876
R. P. Rogerius Freddi	Italiae	22 Mar. 1846	21 Sep. 1862	2 Feb. 1880
R. P. Eduardus Fine	Galliae	28 Mai. 1847	1 Sep. 1865	15 Aug. 1884
Procuratores	*Prov.*			
R. P. Eduardus Kelly	Hiberniae	3 Dec. 1824	23 Oct. 1842	2 Feb. 1860
R. P. Francus Sturzo	Siculae	19 Oct. 1830	13 Apr. 1845	2 Feb. 1864
R. P. Adrianus Carrère	Tolosanae	28 Oct. 1833	5 Nov. 1852	2 Feb. 1871
R. P. Hermenegildus Baccolo	Venetae	19 Feb 1838	11 Dec. 1854	2 Feb. 1872
R. P. Franc. X. Schwaerzler	Austriae	3 Aug. 1840	14 Sep. 1858	2 Feb. 1876
R. P. Joach. Campo Sancto	Lusitanae	10 Mai. 1841	16 Jan. 1859	15 Aug. 1876
R. P. Jacobus Hayes	Angliae	3 Oct. 1839	7 Sept. 1858	4 Mar. 1877
R. P. Alfredus D'Ahérée	Belgicae	25 Apr. 1836	20 Mar. 1861	15 Aug. 1877
R. P. Joannes Ricart	Aragoniae	30 Nov. 1838	28 Sep. 1861	15 Aug. 1877
R. P. Antonius Croizier	Lugdunensis	1 Nov. 1840	12 Mar. 1859	15 Aug. 1878
R. P. Henricus Haan	Germaniae	10 Mai. 1844	8 Oct. 1862	2 Feb. 1880
R. P. Eduardus I. Devitt	Maryl. N. Ebor.	13 Dec. 1841	28 Jul. 1859	15 Aug. 1880
R. P. Matthias Abad	Castellanae	24 Feb. 1844	25 Jul. 1864	15 Aug. 1880
R. P. Michael Audisso	Taurinensis	27 Feb. 1847	13 Aug. 1865	15 Aug. 1883
R. P. Joannes Granero	Toletanae	27 Oct. 1848	31 Mar. 1867	15 Aug. 1884
R. P. Ludovicus Querini	Romanae	20 Mai. 1846	13 Oct. 1869	2 Feb. 1885
R. P. Michael P. Dowling	Missourianae	14 Jun. 1851	10 Jul. 1869	15 Aug. 1886
R. P. Josephus Heinrich	Campaniae	16 Mai. 1848	24 Feb. 1872	2 Feb. 1889
R. P. Salvator M. Brandi	Neapolitanae	2 Mai. 1852	9 Mar. 1870	15 Aug. 1889
R. P. Rud. van Oppenraaij	Neerlandiae	17 Oct. 1856	26 Sep. 1873	2 Feb. 1892
R. P. Jacobus Daniel	Franciae	5 Apr. 1851	18 Apr. 1875	2 Feb. 1893
R. P. Antonius Stopa	Galiciae	31 Oct. 1859	27 Sep. 1876	2 Feb. 1894

SUMMER RETRATS.

MARYLAND NEW YORK PROVINCE.

To Diocesan Clergy.

Albany.....1
Baltimore.....1
Boston.....2
Brooklyn.....2
Charlottetown, P. Edwards Island...1
Fort Wayne 1
Harrisburg 1
Hartford.....2
Newark 2
New York.....2
Portland.....1
Scranton 2
Springfield 2

Seminarians.

Seton Hall.....1
Mt. St. Mary's, Emmitsburg.....1
St. Charles, Overbrook 2

Religious, Men.

Fathers of Pious Society of Missions, N. Y.....1
Christian Brothers, Amawalk Md....1
Xaverian Brothers, Danvers, Mass...1
Xav. Brothers, Old Point Comfort Va.....1
Brothers of Sacred Heart, Nehichen, N. J.....1

Religious, Women

Sisters of Blessed Sacrament.....1
Carmelites, Baltimore.. 1

Sisters of Charity.

Greenburg, Pa.....2
Mt. St. Vincent, N. Y.....5
Halifax, N. J.....2
Charity of Nazareth, Leonardtown, Md.....2
Charity of Nazareth, Newburyport, Mass.....1
Daughters of Mary, Burlington, Vt..1
" " Westchester, N. Y..1

Franciscans, Peekskill, N. Y.....2

Good Shepherd.

Newark, N. J.....2
New York, N. Y.....1
Reading, Pa.....2
Calverton, Md.....1
Albany, N. Y.....1
Phila., Pa.....1
Georgetown, D. C.....1
Brooklyn, N. Y.....3
Scranton, Pa.....1

Holy Cross.

Baltimore, Md.....1
Washington, D. C.....1

Holy Names, Rome, N. Y.....1

Holy Child Jesus, Sharon Hill, Pa..1

Immaculate Heart of Mary, Villa Marie, Pa.....1

Sisters of Loretto, Niagara, Ont.....1
" " Toronto, Ont.. 1

Sisters of Mercy.

Bangor, Me.....1
Beatty, Pa.....2
Bordentown, N. J.....2
Burlington, Vt.....1
Calais, Me.....1
Cresson, Pa.....1
Deering, Me.....1
Harrisburg, Pa.....1
Hartford, Conn.....3
Bridgeport, Conn.....1
Manchester, Conn 2
Meriden, Conn 2
Merion, Pa.....1
Middletown, Conn.....1
Mt. Washiugton, Md.....1
New York, N. Y.....1
Philadelphia, Pa.....1
Pittsburg, Pa.....1
Providence, R. I 2
Portland, Me.....1
Rensselaer, N. Y.....1
Rochester, N. Y.....2
Tarrytown, N. Y.....1
Wilkesbarre, Pa.....1
Worcester, Mass.....1

Mission Helpers, Baltimore, Md.....2

Missionary Sisters of Sacred Heart, West Park, N. Y.....2

Notre Dame.

Boston, Mass.....1
Chicopee, Mass.....1
East Boston, Mass 1
Lawrence, Mass.....1
Lowell, Mass.....1
Lynn, Mass.....1
Philadelphia, Pa.....1
Providence, R. I.....1
Roxbury, Mass.....1
Waltham, Mass.....1
Washington, D. C.....1
Worcester, Mass.....1

Presentation.

Green Ridge, S. I.....1
Fishkill, N. Y.....1

Sisters of Peace, Jersey City, N. J...1

Sisters of Providence, Holyoke, Mass.....2

Sacred Heart.

Eden Hall, Pa.....1
Elmhurst, R. I.....1
Kenwood, N. Y.....1
Manhattanville, N. Y.....1
Rochester, N. Y.....1

Sacred Heart of Mary, Sag Harbor, N. Y.....1

St. Joseph.

Baden, Pa.....1
Binghamton, N. Y.....1
Chestnut Hill, Pa.....3
McSherrytown, Pa.....1

St. Joseph.

Rutland, Vt.....1
Springfield, Mass.....1
Troy, N. Y.....2

Ursulines.

Bedford, Park, N. Y.....1
New Rochelle, N. Y.....1

Visitation.

Catonsville, Md.....1
Frederick, Md.....1
Georgetown, D. C.....1
Parkersburg, W. Va.....1
Richmond, Va.....1
Wheeling, W. Va.....1
Washington, D. C.....1
St. Paul, Minn.....1

COLLEGES AND SCHOOLS.

Mt. St. Mary's Emmitsburg.....1

MISCELLANEOUS.

Ladies Sodality, Manhattanville, N. Y.....1
School Teacher, St. Regis House, N. Y.....2
Ladies, West Park, N. Y.....1

SUMMARY.

Dioceses	20
Seminaries	4
Religious Men	5
Religious Women	118
Lay People	4
Total,	151

ROCKY MOUNTAIN MISSION, *Gonzaga.*—The number of our students is on the increase and at this writing 108 boarders and 112 day scholars are on the roll. We are more pleased with the quality of the boys than the quantity. The Sodality of the B.V.M. is flourishing and has a good number of members, which speaks well for the conduct of the boys.

Father de la Motte during his trip through Europe obtained some recruits for the Rocky Mountain Mission. Already three of them have arrived, Father Baudot and Brs. Kelly and Perrotin. Father Baudot will be a very useful man here. He speaks English, French, German, Italian, Greek and Russian, has spent several years in Syria and Egypt and has written an interesting book on those countries. He was present when the mummy of Rameses the second (the Paraoh of the first chapter of the Exodus who caused the male children of the Hebrews to be thrown into the Nile) was examined. Father Baudot has an account of this in his book, which is rendered doubly interesting by the fine photographic views that accompany it. He is a member of the province of Champagne.

Our scholasticate has five Theologians in short course and 47 Philosophers. Father Cocchi teachers Moral theology and ad interim also dogmatic theology. Father Filippi teaches first year. Father Goller teachers second year. Father Chianale teaches third year. Father Moskopp teaches sciences. Mr. Delon teaches mathematics. About two thirds of the philosophers belong to the California Mission.

Seattle College.—Seattle College opened with bright prospects. There is an increase over the number of students of

last year. This year an attendance of 100 is expected. Last year the college was brought prominently before the public and its good work recognized. An idea of the progress and proficiency of the students can be obtained from the perusal of the Seattle College Journal a neat pamphlet published at the close of last year and in which are contained specimens of the boys' work in the different branches. During the past year the boys gave a public elocution contest in a large hall of the city. Two gold medals were awarded. The closing exercises were held in Seattle Theatre and consisted in specimens of work in Latin, Greek and English, the reading of essays, etc. The two above mentioned occurrences drew a great deal of notice to our college. Rhetoric is the highest class now in the college and is taught by Father P. Mahony the brother of Father M. Mahony of the Maryland Province. Father Howard Brown is prefect of studies. Our Fathers have an extensive field of labor in Seattle. Their church has a large congregation and like most congregations in the far West, is very cosmopolitan. Germans and Irish are the most numerous. During the mission given by Fathers O'Connor and Mulconry, 2000 persons received Holy Communion. The work of our Fathers is not limited merely to their own parish, but extends to the whole city. Father Matthew Woods has built a neat little church at Bremerton and attends to the Navy Yard there. He occasionally says Mass on the warships and his visits are of great benefit to the U. S. sailors. The Church of Bremerton (called Church of the Star of the Sea) was dedicated Sunday, Sept. 28. The ceremony was performed by the Rt. Rev. Bishop O'Dea, assisted by Rev. Father Woods, pastor of the Church, Father Kauten of Providence Hospital, Mr. Brogan, and Mr. Sauer, (the two latter professors of Seattle College). Through the kind efforts of the boatswain on the training ship Nipsic, the government tug Pawtucket make a trip to the city to convey the Bishop and his party to Bremerton. On their arrival at Bremerton the party was met by the trustees of the parish and escorted to the church. The dedication high Mass was sung by Father Woods, and the sermon was preached by the Rt. Rev. Bishop. The church at Bremerton is 40 by 60 ft. in dimensions and has a seating capacity of two hundred. It occupies a site commanding a most beautiful view. Seattle is a city of bright prospects. It contains about 100,000 inhabitants and there is every reason to believe that it will increase very rapidly in population.

The Indian Mission.—There is no startling news to be given in regard to our Indian Missions. The good work goes on quietly. In some of the missions the Indians are converted and the work of our Fathers is to keep alive in them the faith and to train them to the practice of Christian virtues. Our poor Indians are surrounded by whites and are

constant witnesses of the vices of the pale faces. The fire-water of the white man has a great attraction for the poor Indian and its effects are most deplorable.

In other missions, the Indians are yet pagan, and our Fathers are trying to convert them. Among some tribes the work is very slow, among others considerable progress is made. For example, the Gros Ventre Indians at St. Paul's Mission Montana are well disposed, and the working of God's grace among them has been very evident during the past year or two. Many have already been baptized and others are on the eve of conversion. Men who but a few years ago were bitterly opposed to the Church, are now fervent Catholics.

Our Indian schools, though deprived of Government aid, are continuing their good work. Rev. Dr. H. Ganss who has been on an informal inspection tour of the missions seems to have been highly pleased with what he saw in our school. The great piety of the Coeur d'Alene Indians made a deep impression on him and he alludes to them as a " Veritable Catholic Utopia."

Several changes have been made in the personnel of the different missions. Rev. Father Mackin, who for eight years was superior of St. Paul's, Montana, is now at Missoula, Mont. Father Vasta is now superior at St. Paul's Mission. Father Van Gorp who returned from Alaska a few weeks ago, is in charge of St. Ignatius, Mont. Father Van der Velden is superior of St. Stephen's, Wyoming. Father Sansone his predecessor is now at Lewiston, Idaho. Father Brussen is superior of Colville Mission, Washington.

Butte, Montana.—Our Fathers are now laboring in Butte. Not long ago Bishop Brondel offered us a parish in that city. In Butte there is quite a number of Italians and their spiritual wants were poorly attended to. The Rt. Rev. Bishop entrusted them to our care. Father Gaspar Giacalone was sent to Butte a few months ago to begin the good work, Father Trivelli was sent later on. Our parish will not be exclusively for Italians.

Our Scholasticates in this country and Canada had on October 1 the following number of students : —

	—THEOLOGIANS—			—PHILOSOPHERS—			
	Long Course	Short Course	Total	1st yr.	2d yr.	3d yr.	Total
Woodstock	37	13	50(1)	15	21	20	56(2)
St. Louis	58	17	75(3)	22	23	13	58(4)
Montreal	16	7	23(5)	...	6	12	18
Spokane	...	5	5	16	19	12	47
Prairie du Chien	...	...	...	10	9	9	28
Total	111	42	153	63	78	66	207

(1) Of these theologians, 34 belong to Maryland N. Y.; 14 to N Orleans; and 2 to Buffalo.

(2) Of these philosophers, 55 belong to Marylahd N. Y.; 1 to N. Orleans.

(3) Of these theologians, 47 beloug to Missouri; 9 to Mexico; 5 to Rocky Mountains; 3 to Aragon; 3 to N. Orleans; 3 to New Mexico; 3 to Buffalo; 2 to California.

(4) Of these philosophers, 48 belong to Misouri; 7 to N. Orleans; 2 to New Mexico; 1 to California.

(5) Of these theologians, 2 belong to California; 2 to the Rocky Mountains; 1 to New Mexico.

South Africa. *War Chaplains.*—The departure within the last few weeks of Father J. Flynn, and Father R. Seddon, for South Africa brings up to six the number of Jesuit Fathers who have gone out as chaplains to the troops since the war began; the others being Father H. Hepburne, who had to return invalided; Father Edmund Wurtzburg, who has had charge of the Catholic soldiers at Newcastle and Vryheid for more than a year; Father M. Colman, of the Irish Province, who went out about four months ago; and Father J. McInerney, who has been attached to the New South Wales contingent from the time of their departure from Australia.

Kwango Mission.—Thanks to the zeal of the good Sisters of Notre Dame, and the labors of our Fathers and Brothers, aided by the generosity of Belgian Catholics, the mission is taking a large extension, and Christian villages are rising up around the many farm chapels, which owe their foundation chiefly to the students of our Colleges in Belgium. A printing-press has begun work, and a small religious paper is published every month by Father Butape. Besides a printing-press we have in Ki-Santu a brewery, a cigar manufactory, a shoe manufactory, a tannery, a carpenter's shop, and a forge. Ki-Santu is becoming a regular manufacturing town, as well as a model farm.

Besides the elementary school we have a higher school of catechism, in which there are twenty-five boys and young men. The Sisters have opened a dressmaker's work-room; while among the boys our Brothers have chosen some ap-

prentices who are learning tailoring. The natives are especially anxious to adopt European dress.—*Letters and Notices.*

SPAIN. *The Religious Orders and the State.*—Father Varona under date of October, 1, writes as follows: There is no news at present as the Court and all the political leaders are yet in vacation. At times some of the liberal journals have articles about a radical change in the Concordat, but nothing precise is known and it is not likely that the Holy See will grant what these liberals propose; viz., the suppression of no less than fifteen of the dioceses, the restriction of the religious orders, etc. It is, however, sure that some action is feared by our superiors, as special prayers have been ordered to be said in all the Spanish houses of the Society. We know that the young king is well disposed towards religion and the religious orders, but we do not know how strong he will show himself in resisting the demands of his liberal ministers.

The Monumenta Historica.—Fr. Rodeles, the editor, writes that the "Monumenta" continue to receive the praise of both Catholic and Protestant Reviews especially in Germany. Some writers have afforded valuable assistance by completing or correcting what has already been published and this will be done with still greater fruit as more volumes appear and the work becomes better known. Although this work is rather for consultation than for continued reading, yet in some of our houses selections have been used for reading during the triduum, to the delight and instruction of those who heard them. As some of our Fathers in different countries are thinking of translating into their own languages extracts from the volumes already published, especially what concerns the lives of St. Ignatius and of St. Francis Xavier, we take the liberty of counselling them, in order that their work may be more perfect, to wait till we have published several more volumes which are already in press or are in course of preparation.

A Remarkable Work of Ours.—There exists in Madrid a remarkable work founded and carried on by our Fathers under the name of "The Association of the Sacred Heart and of St Ignatius." It is sanctioned by ecclesiastical authority and enriched with indulgences. Its object is the instruction of the poor and unfortunate and the promotion of good morals, especially by breaking up unlawful unions or joining the parties in holy matrimony. For its use three large chapels have been erected in the suburbs of Madrid, with halls adjoining from which the priest can be seen while celebrating Mass or heard when preaching. In these chapels more than seven thousand men and women, in separate groups, assemble every week. A hundred ladies who are known as active members of the Association teach these poor people Christian doctrine. There are also a hundred honor-

ary members, who contribute alms for the support of this good work; among them are the Royal Family, the Bishop, and the Bank of Spain. During Lent missions are given in each of these three chapels and on the Feast of the Immaculate Conception there is a general communion. At Christmas food is distributed and once a year rewards are given out which consist especially of linen and cotton and garments. For these $5000 to $6000 are spent. The amount of the good done is shown by the fact that from October 1, 1900 to October 1, 1902, 6937 poor people received Holy Communion in these chapels, while 253 marriages were revalidated. Acts of heroic sacrifine are often witnessed among the ladies who teach and serve them. This work has always been under the charge of one of our Fathers the last but one being Father Joseph M. Velez well known in your province for he made his studies at Woodstock during the first years it was opened.

Our College.— "Nuestra Senora de Recuerdo" three miles from Madrid is flourishing and is noted for the piety of its students. One example will suffice for this. On Maundy Thursday the first students of the college, put on aprons and served dinner to twelve poor men. After dinner, Father Rector and several Fathers at their head, kissed the feet of these poor men and bestowed alms on them. During the months of March, May, and June all on their way to the daily Mass drew cards with acts of virtue to be practised in honor of St. Joseph, the Blessed Virgin and the Sacred Heart.

House of Retreats.— Next to our new College is the building which since 1894 has been used for externs who wish to make retreats. Some come at all times of the year, but in the autumn large numbers pass six or seven days here in going through the Exercises. Thus 300 to 400 priests, many of whom have charge of parishes, come every year to make a retreat. Often the Bishop and two auditors of the Congregation of the Rota come, and once the Papal Nuncio made his retreat at this house. Among seculars every year twenty or thirty gentlemen, belonging to the Guard of Honor, make their retreat here and they are noted for their rigorous observance of silence and the exactness with which they carry our every regulation. They also meet every month on an appointed day for their monthly recollection.—*Fr. Rodeles.*

WORCESTER, *Holy Cross College.*— We have an increase in boarders and a deficit in day scholars, in comparison with last year's figures. It should be noted, however, that last year's increase in day scholars (25 more than in previous years) was phenomenal. Moreover, the opening of a collegiate department this year in Clark University has taken some day scholars who might have otherwise come to us. It is gratifying to see that we have replaced our large gradu-

ating class of last year, numbering 43, and are now four ahead of the total of last year on the same day. In boarders we are 13 ahead of the number on Oct. 1 last year. The new schedule is in full operation in all the classes this year with gratifying success.

This morning, October 1, all the students assembled in the college chapel for a solemn requiem Mass for the repose of one of our students of last year who was drowned during the vacation. Work is progressing on the river wall which the city is building along both banks of the Blackstone and a part of the new athletic field, large enough for a foot-ball field, has been finished and may be ready for use during the last part of the foot-ball season. The introduction of electric lights in the two study halls, the gymnasium, outside the college buildings and along the avenue, has been a great improvement. The new community chapel, in the space formerly occupied by the wardrobe, will soon be ready for us.

HOME NEWS, *The Ordinations* took place on 26, 27, June and 28 received minor orders and the following were ordained priests: Joseph P. Carney, Eugene L. McDonnell, Albert G. Brown, Edward S. Brock, John J. Lunny, John H. Mulligan, Maurice Prendergast, Fernand A. Rousseau, Alphonsus Weis, John Keating for the Maryland–New York Province; William Fillinger, Louis H. Stagg, Cyril Ruhlman, William I. Cox for the Mission of New Orleans. His Eminence Cardinal Gibbons conferred both the minor and the major orders.

The Woodstock Community numbered on October 15, 150, divided as follows: Faculty 19, Theologians 50; Philosophers 56; Brothers 25. Father White is Minister, Father Elder Mullan teaches the Short Course, Father Forstall has chemistry and First Year Mathematics, and Father William Brosnan Logic. For the first time in twelve years there are distinct professors of the Second and Third Year Metaphysics, Father Dawson having the third year and Father Casten the second year. Father A. Brosnan is explaining in Morning Dogma the treatise "De Virtutibus Infusis;" Father Macksey, in evening Dogma, "De Pœnitentia;" Father Maas, First Part of Introduction to Scripture; Father Barrett teaches the second volume in Moral; Father John Brosnan has Physics, and Father Hedrick Higher Mathematics, Astronomy and Geology; Father Timothy Brosnahan has Ethics; Father Woods, History; Father Frisbee is Spiritual Father and Editor of THE LETTERS.

At the Regents' Convocation held at Albany July 1, 1902, Father Timothy Brosnahan took part in a formal discussion on "The Elective System and its Limits." President Schurman of Cornell University read the paper and Father Brosnahan was the first to reply. In the course of his ad-

dress he said: "In my judgment, language and literature, history and philosophy are the leading factors of a liberal education; not however the exclusive factors. I am in accord with the president of Cornell University in thinking that to-day some science and some mathematics should be prescribed. But, as instruments of culture, the efficacy of literature, philosophy and history is paramount; their fruits can not be produced vicariously by mathematics or the natural sciences. These bring the student into contact with the material aspects of nature, unfold to him the interdependence and laws of the world of time and space, and exercise his powers of observation, of synthesis, and inductive reasoning within the lower domain of visible nature. Literature, history and philosophy effect a higher union. They are manifestations of spirit. They reveal higher laws, superior to and independent of the physical laws of the universe—the laws that govern the formation and growth of civilization. By their study and for their acquirement the whole mind of a man is brought into widest and subtlest play. These studies are the highest forms of esthetic art. The young man who, during his college career, neglects them or assigns them a subordinate place is, so far as liberal culture is concerned, a freshman on the day of his graduation, though proclaimed a bachelor of arts by his *alma mater*." The address is published in the "Regents Bulletin" No. 58.

Brother Daniel Fortescue's Golden Jubilee was duly celebrated on September 16. The true anniversary occurred on August 25, but as this was during vacation when many of the professors were engaged in giving retreats it was thought better to wait till all had returned. Brother "Dan," as he is known to distinguish him from his brother John Fortescue, has been 22 years at Woodstock in charge of the wardrobe and later of the workmen. May he live many years more, and may God grant him an eternal reward for his many deeds of charity and fidelity was the wish of all who were present at his jubilee.

The Academies for both the Theologians and Philosophers have been organized for the year. Mr. Donnelly is president of the theological academy, Mr. L. Kelly secretary; Mr. Delany presides for the philosophers and Mr. F. Kelly is secretary. Both academies were successful last year and the list of essays for the coming year announce subjects of great interest.

Settlement of the pious fund case.—This case, referred to in the present number, p. 237, as being brought before the international tribunal at the Hague during September, was settled by a judgment given on October 14. By this judgment Mexico is to pay the United States the sum of $1,420,682.67 which sum covers the total payment of annuities due from the Mexican Government from February 2, 1869 to

February 2, 1902. Besides, the Mexican Government, beginning next February, has to pay to the United States and every following year on the same date forever, an annual payment of $43,050.99 of money of the legal currency of Mexico. The decision was unanimous and was based on this principle as declared by the tribunal "That the claim of the United States in behalf of the Archbishop of San Francisco is governed by the principle of *res judicata* in virtue of the arbitration decision pronounced by Sir Edward Thornton, November 11, 1874."

This is the first case to be brought before the international tribunal that grew out of the Peace Conference at the Hague. How our Fathers were connected with it is explained fully in the article in the present number.

Our Colleges.—It will be seen from the table at the end of this number, that our colleges on October 1, in this country and Canada, show a decrease in students of 32 compared with the same time last year. This decrease is especially in our own province and is due, it is believed, to merely temporary circumstances. It is consoling to note that the decrease is especially in the Commercial Departments and Rudiments, it being only seven in the College Departments, while there is an increase of eighty-four in the Grammar Course.

As we go to press we learn that on October 26, Boston had increased its augmentum from 5 to 15; Fordham had in attendance at that date, 210 boarders, 25 half-boarders, and 151 day-scholars, a total of 386, and an increase of 27 since October 1; Holy Cross at the same date had 273 boarders and 76 day-scholars, an increase of nine boarders since October 1.

Office of the Letters.

The present number is the second to be issued this year; a third number will be issued towards the end of December. Articles for the body of this number should reach us by December 15, and for the Varia by Christmas.

Students in our Colleges in the United States and Canada, Oct. 1, 1902

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin Rudim.	Commer.	Preparat.	Augment. (Board.)	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Province Augment.
Md. N. Y. Prov.															
Georgetown [1]	191	155	6	30	[3]11	93	87	.....	.....	.....	-45	-6	-57	-108	
Washington	234	.....	.....	234	.....	8	86	.....	.....	140	.....	.....	14	14	
Fordham	359	195	28	136	.....	85	173	.....	35	66	-9	1	37	29	
Worcester	340	264	.....	76	.....	212	68	7	.....	53	9	.....	-10	-1	
New York	633	.....	.....	633	20	112	359	.....	.....	142	.....	.....	-20	-20	
Philadelphia	247	.....	.....	247	1	72	86	88	.....	.....	.....	.....	-56	-56	
Baltimore	140	.....	.....	140	.....	53	87	.....	.....	.....	.....	.....	-24	-24	-177
Boston	375	.....	.....	375	.....	139	119	104	13	.....	.....	.....	5	5	
Jersey City	70	.....	.....	70	.....	21	36	13	.....	.....	.....	.....	-16	-16	
Missouri Prov.															
St. Louis	353	.....	.....	353	.....	85	179	.....	54	35	.....	.....	33	33	
Cincinnati	382	.....	.....	382	.....	113	208	.....	40	21	.....	.....	16	16	
St. Mary's	266	245	.....	21	.....	65	103	.....	98	....	-50	.....	-7	-57	
Chicago	459	.....	.....	459	.....	123	144	94	72	26	.....	.....	59	59	100
Detroit	207	.....	.....	207	.....	88	119	.....	.....	.....	.....	.....	-2	-2	
Omaha [2]	239	.....	.....	239	.....	79	160	.....	.....	.....	.....	.....	30	30	
Marquette	215	.....	.....	215	.....	80	118	.....	17	.....	.....	.....	21	21	
N. Orleans Miss.															
Spring Hill	161	161	.....	.....	.....	40	59	.....	54	8	6	.....	.....	6	
New Orleans	425	.....	.....	425	.....	64	130	.....	112	119	.....	.....	-41	-41	-17
Galveston	48	.....	.....	48	.....	.....	12	.....	.....	36	.....	.....	18	18	
Canada Mission															
Montreal (S. Mary's)	275	126	12	137	.....	117	59	39	.....	60	6	-13	-18	-25	
St. Boniface	140	73	.....	67	1	13	36	14	54	22	9	-2	6	13	9
Montreal (Loyola)	166	65	20	81	7	36	43	35	17	28	18	3	.....	21	
California Miss.															
Santa Clara	217	152	...8	57	.....	80	29	22	60	26	5	8	-13	.....	
San Francisco	232	.....	.....	232	.....	58	51	28	.....	95	.....	.....	-17	-17	-17
Buffalo Mission															
Buffalo	284	91	.....	193	2	47	80	97	.....	58	-9	.....	-4	-13	
Cleveland	223	.....	.....	223	.....	40	147	36	.....	.....	.....	.....	38	38	57
Prairie du Chien	77	77	.....	.....	.....	14	45	.....	10	8	13	.....	.....	13	
Toledo	132	.....	.....	132	.....	16	116	.....	.....	.....	.....	.....	19	19	
N. Mexico Miss.															
Denver	164	89	12	63	.....	33	52	53	.....	26	-3	-5	15	7	7
Rocky Mt. Miss.															
Spokane	206	102	.....	104	.....	33	78	.....	59	36	5	.....	1	6	6
TOTAL	7460	1795	86	5579	42	2019	3069	630	695	1005	-45	-14	27	-32	-38

[1] Medical School, 140; augmentum, 25. Law School, 211; decrementum, 49. Dental School 26. [2] Medical School, 126. [3] Three for Ph. D; 8 for A. M.

Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1ª Jul. 1901 ad diem 1ᵃᵐ Jul. 1902

DOMICILIA	*Baptizati*	*Conversi*	*Confess. partic.*	*Confess. gen.*	*Commun. extra T.*	*Commun. in T.*	*Matrim. benedic.*	*Matrim. revalid.*	*Extrem. Unction.*	*Catecheses*	*Parati ad 1ᵐᵐ Com.*	*Parati ad Confirm.*	*Exhortationes*	*Conciones*	*Exerc. Spir. Sacerd.*	*Exerc. Spir. Relig.*	*Exerc. Spir. Stud.*	*Exerc. Spir. priv.*	*Mission. (quot hebd.)*	*Novenæ*	*Triduа*	*Visit. Nosoc.*	*Visit. Carcer.*	*Visit. Infirm.*	*Sodalitates*	*Sodales*	*Fadus SS. Cordis*	*Pueri in schol. paroch.*	*Puell. in schol. paroch.*	*Schol. Domin.*
BALTIMORE	97	65	47454	1787	3545	46378	38	2	97	359	128	44	21	171	...	12	5	.....	2	6	7	120	365	255	4	753	4660	.....	.....	485
BOSTON COLLEGE	20	43	89296	6733	38359	72500	4	3	547	379	149	266	169	301	3	14	2	.....	3	4	4	930	.....	348	12	2054	14237	.....	.....	975
" St. Mary's	94	4	76450	5013	9413	33777	54	5	582	120	82	.....	172	505	...	.....	4	.....	2	15	...	501	163	760	6	2620	2190	270	300	620
" Holy Trinity	186	15	29980	1000	5000	20100	38	.....	90	560	68	160	200	92	...	.....	...	.....	.....	...	...	84	.....	370	4	2220	2000	280	300	.....
FORDHAM	8	2	10892	165	5930	4500	3	.....	7	73	27	.....	37	112	...	5	...	2	.....	...	1	.....	.....	195	5	159	361	.....	.....	.....
FREDERICK	63	21	22461	315	214	7000	14	3	40	180	60	.....	75	120	2	3	...	10	....	2	4	82	62	258	4	356	400	60	32	320
GEORGETOWN COLLEGE	17	10	18649	248	21355	6700	5	.....	21	400	105	129	122	144	1	12	3	4	4	...	3	413	.....	83	2	75	121	.....	.....	.....
" Holy Trinity	152	16	17841	155	316	16660	26	4	70	110	78	.....	58	224	...	1	1	.....	.....	5	1	121	.....	1150	4	740	1370	93	112	600
JAMAICA MISSION	1876	595	36167	623	6850	36275	121	2	353	610	425	536	549	487	...	2	...	.....	.....	3	1	365	365	9889	3	780	.....	1110	1580	2300
JERSEY CITY	253	55	64271	2866	2500	.....	64	5	549	228	262	258	332	128	...	7	3	.....	1	14	4	15	.....	1649	7	2107	6000	420	450	1200
LEONARDTOWN	270	10	17000	770	610	16912	52	5	56	110	161	.....	.....	281	...	.....	...	5	.....	4	...	.....	.....	110	6	690	1195	.....	.....	580
MANRESA, Keyser Island	.....	.....	500	90	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	...	37	.....	...	...	.....	.....	2	.....	.....	.....	.....	.....	.....
MISSIONARIES	477	.....	159166	79583	25	.....	7	85	1	612	846	1660	2650	846	7	19	2	1	102	...	2	.....	.....	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	476	119	133291	7620	6296	195723	176	29	2295	675	198	43	436	734	8	20	6	1	5	16	22	2234	393	3752	14	3646	33390	691	584	1450
" St. Ignatius Loyola's	237	47	65000	1605	1950	195150	156	.....	525	210	310	165	860	104	...	15	2	.....	7	4	6	.....	52	2140	6	2200	14000	350	350	800
" B.V.M. Lauretanæ	1161	.....	20500	6000	200	23000	183	.....	140	400	150	.....	150	50	...	2	...	.....	.....	3	2	.....	.....	650	5	520	900	360	370	700
PHILADELPHIA, Gesù	212	48	108495	2600	1687	98971	77	6	367	130	143	54	330	305	...	10	4	.....	.....	4	4	1010	140	1557	8	1804	6000	440	460	1050
" St. Joseph's	90	8	54674	.....	1000	25700	29	1	85	204	56	.....	80	170	...	4	3	.....	1	3	...	.....	.....	350	2	475	3000	200	250	320
ST. INIGO'S	112	8	7400	50	75	7000	37	.....	35	72	45	.....	.....	128	...	.....	...	.....	.....	...	...	.....	.....	75	2	80	640	.....	.....	250
ST. THOMAS'S	141	4	5465	71	106	3700	15	1	47	59	74	29	.....	113	...	.....	...	.....	.....	...	...	.....	.....	120	.....	.....	1050	.....	.....	108
WASHINGTON	328	81	62373	370	658	45000	76	.....	216	181	192	249	68	235	9	.....	2	1	.....	5	1	77	.....	1716	7	1538	8500	180	450	900
WHITEMARSH	74	3	5076	88	46	4577	12	.....	19	95	9	.....	.....	214	...	.....	...	.....	.....	...	5	.....	.....	87	.....	.....	600	15	18	200
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WORCESTER	12	20	16900	606	2580	2500	7	.....	167	57	3	3	29	182	...	9	...	10	2	...	4	225	.....	25	2	150	270	.....	.....	.....
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